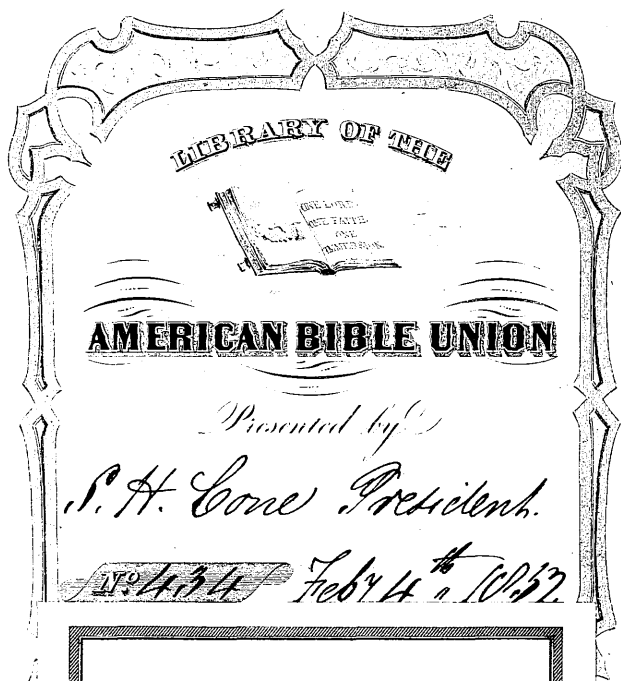


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From Rev. J. Thomas

Calcutta.
1846.

29

LECTURES

ON THE

ERRORS AND EVILS OF ROMANISM,

BY

Ministers of Different Denominations,

DELIVERED IN THE UNION CHAPEL, CALCUTTA, DURING THE LATTER
END OF 1844 AND BEGINNING OF 1845.

CALCUTTA :

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INTRODUCTORY PROCEEDINGS.

IN CALCUTTA, on the eighth day of October last, was held a meeting of Christian Ministers of various denominations, to take into consideration the propriety of delivering, in this city, during the ensuing cold season, a series of Lectures on the Errors and Evils of Romanism.

The names of the Rev. Messrs. Morton, Evans, Ewart, Denham, Wenger, Smith, Mullens, Small, Mackey, Campbell, Boaz, Drs. Yates and Duff, Lacroix, Parker, Paterson, Leslie, Brooks, Thomas, Page, and Macdonald, were recorded, as cordially approving of and entering into the object of the meeting; and Mr. Macdonald was requested to act as Secretary to the Association.

The following proposals were then laid before this meeting of brethren, and unanimously adopted:—

1. That a series of Lectures, on the Errors and Evils of Romanism, be delivered during the ensuing cold season, by Ministers associated in this meeting, that is, by ministers of different Christian denominations in Calcutta or its neighbourhood:

2. That the object of these Lectures be, not to enter into controversy with Romanists themselves, but to convey to Christian brethren generally a just view of Romanism as it really is, and to arouse them to a deeper sense of its evils, than many of them seem now to possess:

3. That the list of proposed Topics and Lecturers, now laid before the meeting, as already arranged by a few brethren met for that purpose, be approved of and adopted:

4. That the place of meeting for the delivery of these Lectures be the Union Chapel, and the time, Wednesday evenings at seven o'clock; (the Pastor of the Chapel having kindly offered to forego his usual service on that evening, during the continuance of the course)—and that a lecture be given weekly, or nearly so, to the end.

5. (Added at a subsequent meeting.) That the series of Lectures be opened with a public Prayer Meeting—and closed with the same; in order unitedly and openly to beg the blessing of our common Lord to aid us in this effort to oppose error and deliver the souls of our brethren from the mystery of iniquity.

The meeting was opened and closed with prayer.

The following is the list of TOPICS and LECTURERS, as nearly as can be given, either as to the definition of the subjects, or the succession of the speakers—for both may be affected by peculiar contingencies:

Nov. 20th. THE PRAYER MEETING. With a short Explanatory Address by the Secretary of the Association.

„ 27th. REV. MR. DENHAM. The Rule of Faith:—the Word of God.

- Dec. 4th. REV. MR. SMITH. The Rise and Progress of Popery—including its Hierarchy and dogmas.
- „ 11th. REV. MR. MACDONALD. The doctrine of grace as perverted by Romanism—with special reference to the doctrine of justification by faith.
- „ 18th. REV. DR. DUFF. The Jesuits :—their Order and Morality.
- „ 25th. *Christmas Day* :—Jan. 1st. *New Year's Day*, 1845.
- Jan. 8th. REV. MR. LACROIX.* The Idolatry of Popery.
- „ 15th. REV. MR. MORTON. The Persecutions at Rome.
- „ 22nd. REV. MR. BOAZ. The Ultimate Fate of Popery, as predicted in the Scriptures.
- „ 29th. REV. DR. YATES. The essential Characteristics of a New Testament Church.
- Feb. 5th. REV. MR. LESLIE. The duty of Christians in regard to Popery.
- „ 12th. CONCLUSION. Prayer Meeting.
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Agreeably to the above appointment, a Prayer Meeting was held on the evening of November 20th, at the Baptist Chapel, Circular Road (the Union Chapel being temporarily shut for repairs). The attendance was very good, and a spirit of serious solemnity pervaded the meeting. The Rev. Messrs. Pearce, Parker and Ewart read portions of Scripture, and offered up prayer successively, and Mr. Macdonald delivered an expository address.

* (In consequence of Mr. Lacroix's necessary absence, this Lecture was afterwards delivered by the Rev. Mr. Ewart.)

PRELIMINARY ADDRESS,

DELIVERED BY THE

REV. J. MACDONALD.

CHRISTIAN FRIENDS,

Permit me now, by appointment, briefly to address you in the name of those Christian brethren, at whose earnest invitation you have so readily assembled yourselves together, on this occasion. Some little exposition of the object of our meeting, more than has yet been given, seems to be required, in order that the minds of all, both your minds and theirs, may perfectly harmonize in a work so very serious as that on which we are now about to enter ;—a work involving much that is painful to natural feeling, and much that is trying to Christian faith—but a work also in which truth and love, in their highest forms, may be fully developed. May the LORD JESUS CHRIST, in whose name we are assembled—may that HOLY SPIRIT who abides in the Church of GOD, and dwells in the hearts of his people : and may that ETERNAL FATHER who knows and loves, and guides and blesses all his own children, be with us and be merciful unto us, and cause His face to shine upon us, and give us peace !

Our object may be briefly and soon told :—It is simply this—*so* to expose the errors and evils of ROMANISM, as that the Christian minds of our people may be aroused to right thoughts concerning it, and to renewed efforts against it, as against a rival, an enemy to the LORD JESUS CHRIST, an Antichrist ;—and that unchristian minds, if we should gain access to any such, may be warned of their danger, lest they should fall, at some time, into the snare of this Anti-Christian delusion, and instead of saving, should ruin themselves for ever. We intend not now to enter into controversy with Romanists as to the grounds of their faith, but rather to carry on a controversy with our own Christian friends for their unchristian apathy to that Anti-Christian system which usurps the name and place of the

Gospel of Christ ;—and for their necessarily consequent indifference to the spiritual condition and eternal prospects of so large a number of their fellow-men. For, we boldly say, that the man who cares not about the system of Popery when existing before his eyes, or for the salvation of Papists when they are spread around him, is neither loving God with all his heart, nor loving his neighbour as himself ; and, does such a man, in such a state of mind, deserve the name of CHRISTIAN ?

We are well aware that we are entering on a course that is unpopular with the world, and that may be doubtfully spoken of by not a few of our nominal friends. The experience of all our brethren, in every place, who have attempted the same thing, bids us to anticipate *that*.—Some will tell us, that we are attempting what is utterly useless ; others, that we are giving our time and our strength to a most unnecessary and uncalled for demonstration of zeal :—Some will inform us, that, in entering on such a course, we are only giving proof that our bigotry is surpassed by our folly ; and others will not hesitate to say, that we are but wantonly renewing old and bygone strifes, and that, if we could, we would bring fire and faggot, and kindle them into a flame to the tocsin of the political “ *no Popery* ” cry :—Some few, with a mistaken sense of prudent care, will plainly endeavour to assure us, that we shall do more harm, than good, to our own cause by meddling with the active and sensitive Romanist party ;—that we shall but arouse our opponents to keener and more embittered efforts on their own behalf, and cause to enlist on their side the sympathies of the bystanding scoffing world :—and some few more, who in their inmost hearts, are with Rome rather than with Christ, will boldly and plainly betray this their fellow-feeling and say, “ Why should brethren fight and strive, and deny the unity of the Christian name and of the one Christian Church ? ”

To turn aside, to answer these petty but common cavils and objections against any renewed exposures of the Roman Antichrist, were as useless as easy, as endless as simple. Our object is deeper : it is to remove that *spirit* in men which gives birth to all these doubts, and misgivings, and charges, and fears :—or at least to do what may be in our power to have that spirit corrected in our own immediate sphere of influence and access. Therefore, do we take our ground on that very difference of opinion, on that very disinclination to the discharge of painful duty, which so extensively prevails around us : and so, every objection that is devised to hinder us, becomes but an additional argument to incite us ; and so also, as in the case of blind Bartimeus of old, the more that the multitude calls upon us to hold our peace, by so much the more are we com-

pelled to cry out. Besides, brethren, we are not set up to be guided by the opinions of men, but, as ministers of truth and righteousness, to guide those opinions:—We are not to be influenced by the judgments of those who must themselves be judged together with us, but we are to obey the word of Him who is the common LORD and JUDGE of us all. We are “watchmen,” and must so deliver our warning, as to deliver our own souls from condemnation—this is our *first* work; and the *second* is like unto it, so to warn our people against every danger, as that they too may be saved, if they will. We must speak as the Bible reveals, as the Spirit teaches, as our consciences require, and as our God commands.

Those are remarkable words of the inspired Jude, and most appropriate to our present case—“Beloved, when I gave all diligence to write unto you of our common salvation, it was needful for me to write unto you and exhort you *that ye should earnestly contend for the Faith which was once delivered unto the Saints.*” (Jude 3.) To *whom* is this exhortation given? “To them that are sanctified by God the Father, and preserved in Jesus Christ, and called;” that is, to all the people of God, without any distinction of office—to pastors and flocks alike:—And *what* is the exhortation given them, that they may fulfil it? Even this, that all, as Christians, should together contend, earnestly contend, for the maintenance of the Faith once delivered to the Saints. The Greek term here employed is one of the strongest, probably, which is contained in the original language of the New Testament, to convey the idea of extreme effort; it is an intensive compound of the term employed by our Lord, when He says, “*strive*, or *agonize*, to enter in at the strait gate;”—the one is “agonize,” the other is “earnestly agonize:”—and surely this indicates a degree of exertion in the exposure of error, (even Romish error, which is indeed the opposite of the faith once and first delivered) to which none of us have yet reached, and to which none of us, after every effort, will ever be able perfectly to attain.

We have come thus far on the supposition that some of our Christian Brethren *may* not be of one mind with us as to the expediency of the course on which we are now entering: and yet, why should we make any such supposition, save as to a very few? Are we not as a Catholic body, an assembly of Christian Brethren, under different names, yet really and truly of one mind as to the relative positions of the Christian Church, and the Romanist community—and therefore as to the ground which we *must* occupy?

I. Are we not a portion of the Universal Witnessing Church, to whom our Lord has entrusted the Word of Life, the Gospel

of Salvation, to be preserved pure and entire, and to be proclaimed unto all men, and to every creature? Must we not therefore expose and resist every thing that is contrary to that word of our LORD, and especially, and above all, whatsoever would injure or tamper with the very testimony itself? Shall we therefore oppose every system of religious error, with the exception of *one*?—Shall we expose the Paganism that disowns God's Word, the Muhammadanism that supplants it, the Deism that denies it, the Socinianism that sports with it, the Nominalism that dishonours it; and leave untouched and unexposed, that deadly Romanism which mixes, corrupts, perverts, and thus destroys, the very substance and essence and power of the Gospel committed to our trust? Brethren, can we, dare we, then, be silent in regard to IT?

II. Do we not together hold that the system of Romanism, as a whole, is essentially Anti-christian—in spirit and effect opposed to all that, as believers in Christ, we hold to be the pure and only Gospel of Salvation? Do we not hold that the Scriptures of the Old and New Testaments are the sole rule and the entire standard of Christian Faith and practice; and do we not with this maintain, that the whole creed of Romanism, as laid down in her authorized records, when compared with that standard of Divine Truth, is so different from it, and even opposed to it, that if the one be true, the other must be false—if the one be CHRIST, the other must be an Antichrist? and can we hear Antichrist called by the name of Christ, and yet be silent?

III. But, as if to prevent all doubt on our part, as to the true position of Rome in regard to us, do we not all know what place she has assigned to *us*—and what place is that? The place of the ACCURSED! We may consider the Romanist Creed to have been finally fixed and declared by the Council of Trent, in the 16th century, and that with a special reference to those very New Testament doctrines which constituted the peculiar glory of the Protestant Reformation: and what was the result? a multitude of decrees defined and limited in ecclesiastical form, some of them, in whole or in part, somewhat Christian, but the majority of them the very contraries of what we hold and know, from the Bible, to be truth, the very truth of God: and these, in the second place, fenced by a multitude of Canons, each one of which ends in a CURSE, or rather is itself a curse, uttered against every one who affirms the opposite of that which each dogma recites as the belief of Rome. Every thing of Rome is thus fenced with a curse, a spiritual anathema; and what is the necessary result or inference from this fact? That ROME herself has placed between us, or rather has

declared to exist between her and us, the gulph of a curse:* an awful and oft repeated and often executed curse: an anathema which she has never removed and dares not remove, but at the expense of confessing her own fallibility as an authority, or denying her own unity as a continued corporation:—surely then, we may easily understand, by the very sentence of our opponents, what our relative positions are? Suppose in such circumstances, *Rome* right, that has cursed us; then, where are *WE*? Suppose, on the other hand, that *we*, the accursed, are right, then, where is *SHÉ* that curses us? Harmless as her

* Lest it should be supposed that we have spoken or written too strongly in what we have said of the GULPH of a curse having been fixed between the Romanists and us by their own selves, we subjoin a few, out of a hundred, specimens of the DECREES and CANONS OF TRENT, now in force.

“Whoever shall affirm that penance, as used in the Catholic church, is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they shall fall into sin after baptism: LET HIM BE ACCURSED!

“Whoever shall deny, that sacramental confession was instituted by divine command, or that it is necessary to salvation; or shall affirm, that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic church, and is still observed, is foreign to the institution and command of Christ, and is a human invention: LET HIM BE ACCURSED.

“Whoever shall affirm, that the entire punishment is always remitted by God, together with the fault; and therefore penitents need no other satisfaction than faith, whereby they apprehend Christ, who has made satisfaction for them: LET HIM BE ACCURSED.

“Whoever shall deny, that in the most holy sacrament of the Eucharist there are truly, really, and substantially contained the body and blood of our Lord Jesus Christ, together with his soul and divinity, and consequently Christ entire; but shall affirm that he is present therein only in a sign or figure, or by his power: LET HIM BE ACCURSED!

“Whoever shall affirm, that the body and blood of our Lord Jesus Christ are not present in the admirable Eucharist as soon as the consecration is performed, but only as it is used and received, and neither before nor after; and that the true body of our Lord does not remain in the host, after communion: LET HIM BE ACCURSED.

“Whoever shall affirm, that Christ, as exhibited in the Eucharist, is eaten in a spiritual manner only, and not also sacramentally and really: LET HIM BE ACCURSED.

“Whoever shall affirm, that the satisfactions by which penitents redeem themselves from sin through Christ Jesus, are no part of the service of God, but, on the contrary, human traditions, which obscure the doctrine of grace, and the true worship of God, and the benefits of the death of Christ: LET HIM BE ACCURSED!

“Whoever shall affirm, that a true and proper sacrifice is not offered in the mass; or that the offering is nothing else than giving Christ to us to eat: LET HIM BE ACCURSED.

“Whoever shall affirm, that to celebrate masses in honour of the saints, and in order to obtain their intercession with God, according to the intention of the Church, is an imposture: LET HIM BE ACCURSED.”—(*Vide Decreta et Canones Concilii Tridentini, passim.*)

curse is to those on whom it lights, yet it cannot be harmless to her who utters it—and it cannot be harmless in us to look silently on, whilst the whole evangelical and spiritual Church of Christ is laid under a curse in the very name of our Lord and Saviour Jesus Christ? Nay, even when we are to “bless them that curse us,” as we on this occasion are met in prayer to do, how can we wisely or rightly perform this merciful office if we know neither the characters of the men who have thus sentenced us, nor the reasons of the sentence which they have so awfully passed upon us? How can we effectually pity or forgive, if we know not that which is to be pitied, or that which is to be forgiven?

IV. But do we not together also hold, beloved brethren, that this very system which has so undeniably marked itself out by cursing the whole Christian Church, is with no less certainty marked out in the word of GOD, prophetically, as an object of divine aversion and of divine displeasure? Have not we and our fathers agreed, and do we not all here agree, in regarding the Apocalyptic predictions (Rev. 17th and 18th chapters) in regard to the City of the Seven Hills, the great Adulteress of the earth, as fulfilled in the history of the PAPAL ROME, of her who has twice been mistress of the world:—and holding this as truth, how can we read with indifference what is written by the very hand of GOD, concerning her names, her character, her doings and her ultimate doom, as recorded in those Apocalyptic chapters without saying, “Can I read all this, and keep silent?—can I *now* be silent about Rome, and not by my very silence contradict GOD?” An Anti-Christian system, exactly corresponding with that portrayed in these divine prophecies, has long existed and reigned over the chief nations of the earth, the kingdoms of the so called Christendom: countless multitudes have lived and died, or may yet live and die, under the acknowledged dominion of its faith, as the only faith of CHRIST, the only faith of salvation—believing and holding that to be the will of GOD, which is not the will of GOD,—that to be the Christian Church, which is not the Christian Church—that to be the way of life, which is not the way of life—and that to be infallibly true, which is just as infallibly false:—we find such a system of things existing in the most conspicuous, influential, and palpable form, although in different degrees of growth, for about 1100 or 1200 years that are past, even as predicted in the Word of God: and can we connect with all this the fearful consequences which are in the same Prophecies threatened against the confederates and helpers, as well as members of this corporate system which we call ROME, and feel guiltless, of holding back a vital part of God’s Word, or of

having contributed to that sinful ignorance which slays the transgressor? Hear what is said concerning this very book of the Revelation, including of course the chapters we have now referred to:—

“BLESSED is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein:—For, the time is at hand.”

And have we not this great and immediate blessing in reading and hearing the words of this Prophecy concerning Rome; the Babylon of the Christian dispensation, that we have a clear and certain *view* of her last end?—that defeat and ruin will be hers, and victory and triumph ours? For, the day will certainly come when it will be said, “Babylon is fallen, is fallen, is fallen!” We believe that Popery is yet, perhaps soon, to acquire a short but fearful ascendancy in the earth—that we shall yet, if we be faithful and true, have with her a fearful struggle—so that the witnesses of God on the earth will seem to be slain for a time: but, a glorious resurrection will follow;—awful judgments will strew the earth with the wrath of God, until his enemies be broken;—the “Spirit of the Lord shall be poured out on all flesh;”—the latter-day glory shall then appear; Popery shall be forever gone; Rome, eternal Rome, be for ever extinct:—her popes be without successors; her cardinals without survivors; her priesthood without a representative; her sacraments without a receiver; her very name without one to bear it: THEN the true Catholic church, the universal assembly of the true believers in the Lord Jesus Christ, as revealed in the gospel, shall prevail and cover the earth; and men shall say of the City on seven hills, as of another city in more ancient times, “*Rome was!*” Such is the triumphant prospect held out to those who hold by the Word of God; and shall we not enter on the conflict, that we may partake of the triumph too?

V. *Lastly*: Christian friends and brethren, must we not be, and are we not, of one mind in *this*, that neutrality or inactivity, in regard to Romanism or Popery, is now impossible, and would be ruinous, even if possible?—and why?—because that system, in its *worst*, that is, its *Jesuitical* type, is now putting forth anew all its energies and resources in the very midst of us, in our Missionary Metropolis, and in our suburban stations—nay, we may say, throughout all India, and in most of the world. Without entering into minute statistics, which would on this occasion carry us beyond our immediate object, may we not notice how their missions, their agents, their mass-houses, their nunneries, their schools, all the fortresses of their system, are multiplying, and are already multiplied around us? Are

they not in every hopeful place, especially on the fields of other men's labours, laying out their influences and their agencies so largely, that in almost every district or town we hear of something having been done, or planned to be done, for the establishment of Jesuitical Romanism? Are they not even now tampering with our Christian Missions, and drawing away, by their subtle and attractive delusions, those who are weak in the faith; half-converted ones, to whom Romanism presents an easy and alluring substitute both for Hinduism rejected, and for Christianity dreaded, or disliked? And shall we look on and do nothing, with all these hostilities proclaimed, this warfare begun, before our very eyes? shall we do nothing to resist the agents of evil; nothing to rescue the victims; nothing to prevent ourselves from becoming virtual participators, by being mere indifferent spectators, of all this deadly evil? Men may say what they will, but this is most true, that very few amongst us know what Romanism really is,—and few, very few amongst us, ever consider what Romanism is doing to the souls of men: whilst many, alas! for the sake of a selfish charity, are willing to suppose that it is better than it is; or, for the sake of a little personal ease, are willing to listen to the tale that it is not so bad as it is said to be. Such a charitable, easy frame of mind, may be to you one of enjoyment—but, take heed lest there be a blood-spot upon it, that shall one day testify against you! What if any of your kindred or friends or people, lulled by your smiles, confirmed by your silence, encouraged by your charity, and unchecked by any voice from your faithless relationship, should persevere and perish in his anti-christian delusion, will you be free from your brother's blood? Will you find any escape in repeating the words of the ancient fratricide, “Am I my brother's keeper?” Nay, rather hear that better voice which says, “Thou shalt love thy neighbour as thyself;”—and listen to this other apostolic exhortation—“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God: but exhort one another daily whilst it is called to-day; lest any of you be hardened through the deceitfulness of sin!”

Impressed by the views which I have now so inadequately endeavoured to lay before you in this introductory address, the brethren for whom I now speak, came unanimously to the resolution of instituting that Course of Lectures on the errors and evils of Romanism, which has been opened with prayer this evening; and I trust that having now a clearer perception of our mind and aim in this important matter, you will be enabled the more fervently to join with us, and cordially to use the Psalmist's prayer in connexion with our present work:

“Return, O Lord, how long? and let it repent thee concerning thy servants!

O satisfy us early with thy mercy; that we may rejoice and be glad all our days!

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil!

Let thy work appear unto thy servants, and thy glory unto their children!

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it!” AMEN.

LECTURE FIRST:

THE

RULE OF FAITH THE WORD OF GOD.

BY THE

REV. W. H. DENHAM.

THE RULE OF FAITH.

CHRISTIAN FRIENDS,

IT is with no small degree of hesitation, coupled with considerable anxiety, I appear before you. It was with reluctance I consented to undertake the task assigned me, and were it fitting to occupy your time with an apology, I think mine would be available. I trust I am in a measure aware of the importance of my subject, that it entails no small degree of responsibility ; I am anxious not only that my own ground be secure but a good foundation laid for succeeding lecturers. I beg to remind you of the statement made by the Rev. Mr. Macdonald on Wednesday evening last, and to assure our Romanist friends in particular that we entertain no unfriendly or personal feeling towards them as individuals ; we assume no dogmatism, and while we desire to love and recognise all who love Jesus, we owe a duty to *Him*, to ourselves, to all—we cannot sacrifice truth to courtesy. The object of the present lecture is simply a candid statement of the sufficiency and perspicuity of the Bible as a *rule of faith and duty*, and to repel in a conciliatory but uncompromising spirit, any effort that would go to subvert this position. It is a subject which, from its relation to the great truths of Christianity, no thoughtful man can treat with lightness, nor can we allow any man to deserve the name of Christian who refuses to bend the entire energies of his mind to its investigation. As Christians we believe every doctrine is based upon, and derives its authority from the Scriptures, and that every differing point in opinion and practice, avowed by the Romish church, rests upon the ever-widening circle of human traditions. If this be the case, it is obvious the systems have no common bond, no common ground, believing, as we do, this book is an immediate revelation from God, a light shining in a dark place, a guide, an unerring guide in life, a safe and sacred conduct to the glories of immortality. This is the topic entrusted to me, and may be considered introductory to the course. Were I to select a motto for illustration, I should adopt an example and sentiment recorded of the apostle Paul, “ *His manner,*” says our version, “ *His custom,*” say the Douay translators, “ *was to reason, to discourse with men out of the Scriptures.*” Acts xvii. 2. This I say should be my text. The words record a simple fact. I touch not the narration in detail. I beg to mention it as introductory. It is artlessly interwoven in the brief relation before us, though its very place and context is most important, did our time permit, (see verses 1 to 13.) Had it appeared as a formal statement or moral injunction it might have given rise to a demur, and have been explained away ; not so in its present connection, no doubt can arise to affect its consistency, no traditionary assumption prejudice its utility. For centuries the apostle’s *custom* was the universal rule, no exception was taken, the reading of the Scriptures was not forbidden. One thing is clear from the New Testament, that the Scriptures were publicly read and publicly expounded. Paul read the Scrip-

tures in the presence of all people there assembled ; the illiterate as well as the better instructed met together to listen to the word of God. The apostle felt the evidences of truth might be generally appreciated and understood. Genius was not necessary, learning was not essential. Truth was truth for *all men*, and level to the capacities of every mind. He therefore read the Scriptures and very naturally reasoned from them, they were his *standard of appeal*. These two facts involve the fundamental principles of protestantism.

Consider for a moment, the man, the men, the age. Inspiration and real infallibility characterized the time. The speaker himself was invested with a commission, and furnished with a pure and immediate intimation from heaven concerning the truths he taught. The men, the age, was traditionary, and tradition loving to a proverb, yet were the Scriptures simply insisted on : Paul, no inconsiderable dialectician, versed in the laws and intricacies of rabbinical interpretation, never once appeals to them, but reasons in the common and familiar language of ordinary life. Now *this* is Protestantism : its foundation is the Bible, and involves principles legitimate, rational and true, equally destructive to the traditionary institutions of the Jews, the gloss of the Romanist, and the wild theories and oracular dicta of ill-judging fanaticism. The principles for which we contend are richly illustrated in the character, teaching and writings of Paul. I need scarcely add they are questioned by the Romanist. He denies them both. He denies the right to read the Scriptures, and his Councils pronounce an anathema if we reason from them independently of the concurring voice of antiquity and the Fathers. Hear the language of the council of Trent :

“ Inasmuch as it is manifest from experience that if the Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of man will cause more evil than good to arise from it,” &c. Again “ if any one shall have the presumption to *read or possess the Scriptures without written permission*, he shall not receive absolution until he have first delivered up such Bible to the ordinary.” —Reg. de Lib. prohibits, R. iv.

“ In order to restrain petulant minds, the council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one confiding in his own judgment shall dare to wrest the Sacred Scriptures to his own sense of them *contrary to that which hath been held* and still is held by Holy Mother Church, whose right it is to judge of the true meaning and interpretation of the sacred writings : or contrary to the *unanimous consent* of the Fathers : *even though such interpretations should never be published*. If any disobey let them be denounced by the ordinaries and punished according to law.”—Conc. Trid. Sess. iv.

The celebrated creed of Pope Pius, which every Romish priest swears to keep inviolate, epitomizes the above in its third article.

“ I admit the Sacred Scriptures *according to the sense which Holy Mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures* : nor will I ever take and interpret them, otherwise than according to the unanimous consent of the Fathers.”

These accredited extracts from the decrees of Rome do not leave us in doubt as to the sentiment contained. Sheets may be filled with similar passages, but these are from her authenticated standards and are sufficient. To their refutation we devote this evening. Protestants fearlessly avow their attachment to the principles here condemned. They have no purpose save the cause of truth and righteousness. They have no wish beyond its real and lasting success. Make known to the true Protestant the mind of God and he will cheerfully and swiftly obey. Among them there may be, there are minor differences, but in things essential to eternal safety *none*, and why? Here is our *one foundation*, enduring, majestic. Here our common *bond* and only standard. Names may distinguish us—names distinguish the stars of God. The sun-beam paints a thousand hues. The rose, the violet, the lily are distinct in name, fragrance, tint and loveliness. Unity and diversity is beauty here, and why not in the church of God? As soon may the circling stars be deemed inharmonious, or endless diversity in configuration, fragrance, and hue, a blemish, as the minor differences subsisting among ourselves: whatever they may be, are they not all lost in the magnificence of that *Faith* and *Hope* and *Love* which bind us all in christian brotherhood? This is our common ground, the sufficiency and authority of the Scriptures. We glory not in names but truth. We may be Presbyterian, Independant, Baptist. We differ in name but we are essentially one in heart. Emulation may distinguish our denominational efforts, but it is generous and sympathizing. We profess not, we expect not, we require not, mechanical monotony of creed, or ritual service but amicableheart of heart in Bible sentiment, "*our enemies being judges.*" No exceptions then may be taken to our minor differences, with these is holy unity and dear relationship, each and every one anxious to embody practically the Saviour's prayer "*that we all may be one.*" I feel authorized in the name of my brethren and all true Protestants to affirm, in contradistinction to the sentiments of Rome in her standards, just expressed:—that—

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II. That they are *clear in every essential point*,—they require no ecclesiastical interpretation.

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illustrate the meaning and doctrine of tradition as held by them. We repudiate their claim, did they require it. Had we the fullest documents and most authentic records of the Fathers we would place no reliance on them as proof in things to be believed and practised while we possess the Bible. Their own writings show that they ran foul of breakers, even in apostolic times. Ecclesiastical history records it as a fact that has proved fatal in every age. This then is our first principle, without it we cannot proceed a step, the Bible furnishes its own evidence, the man who requires tradition to authenticate God's testimony would not believe though one rose from the dead. The authoritative documents of revealed religion are the Old and New Testaments. Under the term Old Testament we wish to be understood to refer to those Books which are of undoubted authority, cited as such by the Lord Jesus Christ himself. By the new Testament that collection of books or writings of the Apostles and Evangelists, containing in themselves traces most indisputable, evidences most complete of their own authenticity and uncorruptedness. These we call authoritative documents of revealed religion. The Old Testament is cited by our Lord Jesus Christ in the same order in which it is preserved in our Hebrew Bibles to the present day.* Citations from every book in the Old Testament, or allusions too plain to be mistaken, are contained in the pages of the New, while the tradition of the elders is utterly and entirely contemned. The example and sanction of the Lord Jesus Christ and his Apostles yields decisive evidence of its authority. On this we found our first remark : the perfection and completeness of the Scriptures of the Old Testament.

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tures in the presence of all people there assembled ; the illiterate as well as the better instructed met together to listen to the word of God. The apostle felt the evidences of truth might be generally appreciated and understood. Genius was not necessary, learning was not essential. Truth was truth for *all men*, and level to the capacities of every mind. He therefore read the Scriptures and very naturally reasoned from them, they were his *standard of appeal*. These two facts involve the fundamental principles of protestantism.

Consider for a moment, the man, the men, the age. Inspiration and real infallibility characterized the time. The speaker himself was invested with a commission, and furnished with a pure and immediate intimation from heaven concerning the truths he taught. The men, the age, was traditionary, and tradition loving to a proverb, yet were the Scriptures simply insisted on : Paul, no inconsiderable dialectician, versed in the laws and intricacies of rabbinical interpretation, never once appeals to them, but reasons in the common and familiar language of ordinary life. Now *this* is Protestantism : its foundation is the Bible, and involves principles legitimate, rational and true, equally destructive to the traditionary institutions of the Jews, the gloss of the Romanist, and the wild theories and oracular dicta of ill-judging fanaticism. The principles for which we contend are richly illustrated in the character, teaching and writings of Paul. I need scarcely add they are questioned by the Romanist. He denies them both. He denies the right to read the Scriptures, and his Councils pronounce an anathema if we reason from them independently of the concurring voice of antiquity and the Fathers. Hear the language of the council of Trent :

“ Inasmuch as it is manifest from experience that if the Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of man will cause more evil than good to arise from it,” &c. Again “ if any one shall have the presumption to *read or possess the Scriptures without written permission*, he shall not receive absolution until he have first delivered up such Bible to the ordinary.” —Reg. de Lib. prohibits, R. iv.

“ In order to restrain petulant minds, the council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one confiding in his own judgment shall dare to wrest the Sacred Scriptures to his own sense of them *contrary to that which hath been held* and still is held by Holy Mother Church, whose right it is to judge of the true meaning and interpretation of the sacred writings : or contrary to the *unanimous consent* of the Fathers : *even though such interpretations should never be published*. If any disobey let them be denounced by the ordinaries and punished according to law.”—Conc. Trid. Sess. iv.

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struction there was no possibility of escape but by immediate compliance and submission : till Israel having made void God's law by vain tradition, released from all restraint, filled up the fearful measure of its iniquity, and brought down upon her princes, her priests, her people, the awful catastrophe that swept the land as with the besom of destruction. These general facts occupy the foreground of the Bible history, from them can we fail to learn the character and assumptions of the written word? The jealousy of the Lord of hosts mysteriously guarded the truth and accomplished the penalty he had annexed to its infringement ; from Moses to Ezra, from Ezra to Paul, God's revelation was regarded as a complete rule, a legitimate and exclusive ground of appeal. The written word and Israel's happiness were associated while tradition and Israel's misery were inseparable.

2. As the revelation of God was *complete* and perfectly adapted to the end for which it was given, so was it *exclusive*.

It was *alone*, it admitted of no companion, it tolerated no other rule as authoritative. The very instruments employed in transmitting its communications were subject to its decisions. It was emphatically and at all times the *power* as well as the wisdom of God. Men have been the channels, but the Holy Ghost moved them : holy men of old spake as they were moved by the Holy Ghost. In the earliest times the Holy Spirit taught them, brought all things to their remembrance, and guided them into truth. If a prophet arose in Israel professing to have received a message from the Lord, the law and testimony was the fixed rule and judge. No personal assumptions, no official prerogatives or claims sufficed to supercede it. From its decisions there was no appeal, "*if they speak not according to this word it is because there is no light in them.*" Isa. viii. 20. Jer. xxiii. 21—29. Prov. xxx. 5, 6. Deut. iv. 2, 5, 6 ; xviii. 20.

Ponder, I beseech you, the words I have just cited. Hosea, Amos, Isaiah prophesied contemporaneously : theirs was a period favourable to the arguments of our antagonists. They were messengers, accredited messengers from the presence of God—yet even these were to be tested by the only standard the Law and Testimony of Israel. No pretensions, no visions, no dreams, no oracular announcements were to be entertained for a moment. The Law was the true antiquity. The voice of the Church the word of the ever-living God. Isaiah's language and appeal is manly and consonant with truth. Let it have an abiding place in your heart. While we are repeatedly and urgently reminded to yield implicit regard to the word of God, we are no less frequently warned against the presumptive efforts of men and human tradition. The reason for this is sufficiently obvious, the Holy Scriptures are from God and are able to make wise unto salvation. Tradition is the word of man, and releases him from scriptural obligation. All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction and instruction in righteousness. Its design and teaching is that the man of God may be perfect, thoroughly furnished unto good works. But we are sometimes reminded this passage and these references apply to the Old Testament. Very well, if the Old Testament Scriptures, which in *some parts* are confessedly hard to be understood, were per-

mitted to be read, and in fact were read—nay more—were enjoined to be taught to very children, (2 Tim. iii. 15, 17. Ps. lxxviii. 4, 8. Deut. iv. 9.) how much more that clearer and more distinct portion of God's word—the New Testament! It is certainly applied *a fortiori* to the New Testament, for it excels in perspicuity and glory. "Whatsoever things were *written* aforetime were written for our learning, that we through patience and comfort of the Holy Scriptures might have hope," Rom. xv. 4; 2 Cor. iii. 9, 11. I should detain you unreasonably were I to attempt to supply examples to illustrate the practical adherence of God's ancient saints to the sentiment here inculcated: we request you to submit their character and history to the test it affords. Behold, my brethren, "the Prophets who have spoken in the name of the Lord." Scan their procedure well: "remember them who have spoken unto you the word of God; consider the end of their conversation:" "look to Jesus the author and finisher of our faith," and judge ye whether his custom habitually, his course universally, were consonant or not to the sentiment which would lead men to read and to reason from the Scriptures? His example *is* authoritative, the true disciple knows of no law but his injunction, and while he simply adheres to Jesus' example irrespective of the opinions of man, he meekly but firmly replies to the man who questions the integrity of his procedure, 'Ye do err *not knowing* the Scriptures.'" Matthew xxii. 29. On the most momentous topics Jesus' language was, "What saith the Scripture?" "Thus it is written." "They have Moses and the prophets:" nor when risen from the dead, perfected through sufferings, redolent with the fragrance and deep joys of immortality, did his spirit seem less influenced by their authority. His last appeal was to them. His latest tones thrilled with their emphasis, he urged them upon his disciples' memory, and pleaded them as his authority. Luke xxiv. 25, 26, 27, 28—32. Awful fact, truest index to their obligation; surely the evidence must be irresistible, the authority most complete and established. Brethren, with *such* an example error itself must be undeceived, objection the merest quibble.

To deny the exclusiveness of their authority, or to question the right of men to the possession and perusal of the Scriptures, as is done in the decrees of the Council of Trent, is a daring violation of the truth, was it to no purpose St. John wrote his first epistle "*to Fathers*"—"to *young men and children*," his second "*to a lady and her children*:" his third "*to a layman*." That St. Luke wrote his Gospel and Acts for another *layman*: that St. Peter (who by the bye we are told was the first pope) issues his first letter "Peter, an apostle of Jesus Christ, to the *strangers* scattered abroad." In all this is there the remotest hint of, or deference paid to oral instructions, or priestly right to the sole use of the Scriptures! Apostles and Evangelists guilty of commending the Scriptures to men, women and children! guilty of penning them for their use distinctly and primarily, and enforcing them as their guide and directory! The sentiments of Protestant churches are honoured, not with apostolic tradition, but with apostolic sanction, and by it are we enabled to prove, most triumphantly to prove the character of the Scriptures as an exclusive rule and the right; nay more, the necessity of the Bible's free and unfet-

tered use. To assume a tradition as necessary or authoritative in the face of passages like these, is to assume the necessity of a flickering taper in this city of the land of the sun at noon day? Brethren, I can scarcely repress my indignation—a traditionary dogma so utterly discountenanced, so entirely disclaimed by the Bible, is an offence against the divine government, an atrocious imputation on the wisdom and administration of the Majesty on high: and as such will be visited with the plagues of them who repent not to give him glory, “For I testify unto every man who heareth the words of the prophesy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book.” Rev. xxii. 18, 19.

3. We proceed to notice, that as the sacred Scriptures are perfect and admit of no augmentation, so are they integrally and substantially what they were in the time of the apostles, or in other words they have suffered no deterioration nor diminution.

This point, in the estimation of Romanists, is peculiarly vulnerable. Disingenuousness has invested it with much imaginary difficulty. Declamation has indulged her loftiest vaunts; well, be it so, the cause of God and righteousness has nothing to fear. Religion may be interested in the removal of the doubt that obscures her path and progress, but difficulties and implications subsist at times with the best of causes. We shrink from no charge in which the Bible is implicated; to stand or fall with it is our highest honour, “to lose our lives in such service is to preserve them to life eternal.” We are prepared to defend ourselves from every attack made upon our faith on the ground of embarrassments, such as Romanists feign in the imputations they cast on the Scriptures. Convinced of the weakness of the argument generally adduced in support of apocryphal additions, that their tradition is incapable of defence against plain Bible statement, that the apocryphal books contain in themselves indications of their earthly origin, that the least objectionable disclaim their own inspiration,* Rome shifts her course, abandons her traditions and attacks us through the Bible, and charges upon us inconsistency. Is it reasonable, she enquires, is it consistent to maintain the perfection of the Bible while the Bible itself contains positive evidence to its own deficiencies. There are books mentioned in the Bible by name which are not now contained in it, these books are irrecoverably lost; in their absence, will Protestants maintain the Bible’s completeness and perfection? Where is the book of Enoch and the book of Jazer, and the book of Gad the seer, and the book of Nathan the prophet? Not only has the Bible suffered abscission by the hand of time, but the actual condition of the books which have reached our time is such as renders their authority extremely questionable. It is no longer an opinion for which we contend, but a fact which you yourselves admit: this startles us and induces hesitancy ere we can co-incide in the Scripture’s exclusive authority, sanction and infallibility. We feel the bosom of the Romish Church to be the only safe

* See 2 Maccabees xi. 23, 32, and the prologue of the son of Syrach to Ecclesiasticus.

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ground. We, therefore, say, in the language of the creed* “I admit the Scriptures, and I *most heartily welcome* her supplementary traditions which supply the deficiency they have sustained.”

Let us examine these objections. We have stated them strongly ; if there be any weight in them something may be proved by them ; if not, the Bible will remain uninjured by the assault. Though I have frequently heard these objections urged, I candidly confess they have never weighed with me. In the case of the lost books and multiplied readings, I feel no difficulty, and I think I may safely answer for my brethren that they feel no difficulty on either of these grounds. If there *be* any weight in them when applied to the reasoning of Protestants, I shall shew, in the sequel, it must grind Popery to powder. Now we admit this account in every tittle ; we admit certain books *named* in the Bible to be gone, if you please irrecoverably gone : we admit the variation of Scripture readings, still we maintain the Bible’s integrity, and that the interests of true religion remain untouched. I deny the legitimacy of the inference. I cannot admit the inspiration of these lost books without proof. The mere supposition of their inspiration will never satisfy a thinking mind. Romanism takes for granted, that which she is bound to prove. Her objection may be plausible, but seen in its proper light is *plausible* only. It has been stated already, “the perfection of God’s revelation consists not in the form or particular channel of its communication but in its adaptation to the end for which it is given, in the authority and sanction with which it is invested.” The revelation of God to Moses and to Israel, in the various eras of its history, wore the impress of consistency and divine perfection ; the ray of the morning is not essentially different nor less perfect in kind than the brightness it assumes at meridian day.

2. Neither can this objection affect the *canon* of Scripture according to their own mode of showing. The list of books, as recorded by the Talmuds, Josephus, and Philo, does not differ from that found in the Fathers. This is enough to silence Rome. But suppose some of the books to have perished, does it necessarily affect the Protestant argument, or will the cause of Christ and truth suffer materially ? That the lost books were inspired cannot be proved : but suppose inspired instructions to have been lost, how does this invalidate the argument ? In what respects does it militate against the Scripture’s perfection ? I cannot, for the life of me, see any force in it. I see nothing inconsistent in the supposition nor even in the admission, that should God have suffered an inspired book to be lost, that the Scripture would nevertheless be perfect, because containing all the information we need for saving purposes.

Were not the instructions of Jesus Christ inspired ? Yet many of them, nay most of them† have perished ; does it follow from this admission that the New Testament is imperfect ?

* I most firmly admit and embrace the apostolical and ecclesiastical traditions and all other constructions and observances of the same church.

I also admit the sacred Scriptures, according to the sense which the Holy Mother Church has held and does hold, &c. See Pope Pius’ Creed, in page 4.

+ John xxi. 24, 25.

In order then that this first objection avail the Roman Church, she is bound to shew : That the lost books were a part of the *inspired* code : and when she has completed her task, she must further shew how the loss of these inspired books affects the rest ; let her select any book she pleases and shew in what respects it affects the authority, decision, or perfection of God's revelation as a rule of faith and duty.

3. Having shewn from scripture evidence and reasonable deduction, the perfection of the Scripture, we remark thirdly, that the integrity of a writing is not affected by various readings.

If this be incorrect, we have not an ancient book in existence that can be said to belong to its original author ! This objection cannot be restricted to the Scripture, it tends to unsettle every ancient authority. It is impossible but that various readings must arise unless prevented by continued miracle. It would be monstrous to suppose every hired transcriber to have been presided over while pursuing his calling. There are thousands of various readings in every ancient author of whose writings we possess but a few MSS., while such as Velleius, Paterculus and Hesychius, of each of whose writings one MS. only remains, the defects are so numerous as to preclude the hope of redress. In proportion to the number of MSS. of an author are the various readings of that author ; these when collated and compared and skilfully adjusted by judicious hands, lead not to the deterioration but to the perfection and establishment of the authority of that author. For the sake of simplification, I call your attention to the book I hold in my hand. It is the Medicean Virgil, a fac-simile of the famous Codex Mediceus. Line for line, letter for letter, correction for correction. I open its pages and glance my eye over its lines, and numberless deviations meet me. But of what *kind* are they ? Do they affect the integrity or genuineness of Virgil ? Not at all, many of these deviations are so unimportant as to produce no sensible alteration in the text ; of this kind are the majority of the readings. Now, will any one tell me that this is not a genuine copy of the works of Virgil, *integrally and substantially the same in all essential respects as it was in the days of the Cæars* ? No man will be found hardy enough to do so. Now this is just my argument for the integrity of the New Testament. I solemnly assure this assembly, and my brethren will bear me testimony, each as in sight of the heart-searching God, and in expectation of eternal judgment, that no vital truth, no doctrinal sentiment *is or can be* affected by its various readings : nay it is undeniable and certain, that so far from rendering the authority of the Scriptures precarious, it has established that authority upon the firmest basis. The slightest variation has been noted with scrupulous fidelity, not only in MSS. widely dispersed throughout the world, but versions of various ages and in various tongues, such as the Syriac, Latin, Ethiopic, Arabic, Coptic, Gothic, and Sclavonian ; and though the readings swell the list to many thousands, it is no mean argument for the unblemished authority of the word to be able to affirm, in an assembly like the present, and before men eminent in every branch of literary enquiry, that these MSS. and versions agree in every important particular.* Let these considerations support the faith of the humble

* In the editions of the Vulgate, viz. the Sixtine and Clementine, how numerous are the

Christian when attacked by specious objections, which for evident reasons he is unable to answer. One word more, and I have done with this part of our argument. I address myself to my Romanist friends. I entreat them to consider the facts advanced. Yield your assent no longer to dogmatic assertions, your souls are unappreciably valuable. Let not your priests abuse your minds with objections, the fallacy of which has been demonstrated. They fear to trust the Bible to your hands unaccompanied with their tradition, for it is fatal to their arrogant assumptions. They traduce the Scripture and aim to unsettle its authority by their imputations of deficiency and imperfection, that its writings are unsafe and corrupted, that they may make way for their tradition. But ask your priests how can we commit our souls to your keeping, when by your own confession you have been unfaithful to the trust reposed in you. How can we trust to your *unwritten tradition* that you have preserved it inviolate, seeing you "the pillar and ground of truth, have lost from your custody the writings of the Book of God! Slumbering priests, who extracted from your safe keeping the hope and happiness of man? Who corrupted, while in your charge, that sacred deposit, more precious than gold and silver! Go, go, get you hence, out of your own mouths are ye judged ye slothful servants, if ye have been unfaithful to the written word, who shall yield to your unwritten tradition the heed ye ridiculously claim? I am a plain man and speak plainly, the reasons I assign are common sense and the Bible. The revelation God made from the earliest time was complete and perfect. It was a law, an exclusive law to our fathers, and will remain an authority undiminished and exclusive and perfect to the remotest period. It is God's truth, it has stood every test. Powerful minds have been enlisted against it. Philosophy so-called has sought to darken it. Jewish prejudices to explode it, and fanaticism to corrupt its pages. Romanism has striven hard to hide its light, the cloud may intercept the sun, it cannot tarnish its beams: but here is the Bible notwithstanding, in all its simplicity, in all its purity, a balm to the broken-hearted, a solace to the sorrowful, bringing life and immortality to light, suited to every class and clime and grade and distinction of men, pouring upon them its blessings in ceaseless and untiring beneficence. Amid the decay of nations it is the same, while men, a countless host, fluctuate onward to a common destiny, the grave: whether in ancestral pomp, village yard, or ocean's gloom. But *this* word shall endure, death may blast us, but the word of our God shall endure for ever. Isa. xl. 8. Thus saith the Lord, "the grass withereth, the flower fadeth, but MY WORD SHALL ENDURE FOR EVER."

Well, what are ages and the lapse of time,
Matched against truths as lasting as sublime?
Can length of time on God himself exact?
Or make that fiction which was once a fact?
No—marble and recording brass decay,
And like the graver's memory pass away;

discrepancies! Upwards of 2000 variations, some of a serious character, have been pointed out. The first edition of the Douay Bible (published by Consturier, 1635, 4to.) contains a large number of errors. Suppose we were to retort upon the Romanists their own argument, how would they reply!

The works of man inherit, as 'tis just,
 Their author's frailty, and return to dust ;
 But truth divine for ever stands secure,
 Its head is guarded as its base is sure :
 Fixed in the rolling flood of endless years,
 The pillar of the eternal plan appears,
 The raging storm, the dashing wave defies :
 Built by the Architect, who built the skies.

II. We advance to the second point, the Scriptures are not only perfect as a rule but clear as a revelation.

This is the second grand principle of Protestantism. We have been obliged to state repeatedly that the Romanist canons not only lay a restriction on the free perusal of the word of God, but are calculated and *designed* to rivet the claims she has imposed upon the understanding of her votaries, annulling "God's commands by her traditions." Her haughty spirit contemplated the entire bondage of the human intellect, and for ages did she not partially succeed? Her indignant scowl put silence on the tongue. The stigma and peril of heresy was affixed to every violation of her assumptions. Must not the cause be desperate that would lay any branch of evidence under the ban—that would deny the right of the principal witness to appear in court? As long as that ban and those restrictions had weight with your Lecturer, his mind was held in vassalage, and had not an earnest desire to know the truth burnt within him, and which eventually led him to look upon the pages of that forbidden book, first for reasons for his own creed, he would have been in bondage still. The tyrant need not abrogate the just and constitutional statutes of the realm, the subjects of which he designs to enslave. Nor need he tamper with its righteous records, no, an easier and securer course may be, and frequently has been, successfully pursued. Let him but bribe its guardians, its authorized expositors to make its statutes speak and its records enforce his purposes, and the ruin of his victims is complete. Rome darkened when she dared not openly abolish the Church's statute-book; to have abandoned its authority would have been fatal to her claims. Had she corrupted that statute-book, or attempted to annul its sacred injunctions, her character as a church would have been gone, irrecoverably gone. But there was a reserve, a show of decency about her. She stooped and symbolized, she disguised and compromised. She was ceremonial and mystical and sycophant. In the apocalyptic vision,* she is likened unto a lamb, but possessing a *dragon's heart*, out of the abundance of which her mouth spake. Her wily humility deceived the unsuspecting, and her careful insinuation blind credulousness. On a future evening we shall trace the steps by which ambitious men, under the pretext of ecclesiastical vigilance, succeeded in corrupting mankind preparatory to the universal profanation which at one time, threatened to shake Christianity itself to its foundations. At the period of the apostolic ministrations when the common God and common Saviour was proclaimed; man began to feel a bond, a brotherhood and Christianity sought to perpetuate universal blessedness among them. But

* Rev. xiii. 2.

there was an earthly rival contrasting in every conceivable degree with the power and kingdom which was from above. The imperial power was earthly but sought to grasp things divine. Christianity was heavenly, and sought to deliver earth from all things deteriorating her happiness and freedom. To delineate the strife, to exhibit the imperious oppression and antichristian efforts made to sound a truce with the earthly empire is not our province. The motive in reference to this subject, is simply to introduce to your notice the elements of that tradition which Rome regards with more than a mother's tenderness, for the goodly countenance and support it has ever yielded her. If the catacombs suggested the worship of the martyrs, if the olympic gods gave existence to the shrines of the saints, if the religio-political system was the model of the patriarchal and pontifical hierarchies, and afforded a pretext for a temple and propitiatory gifts, is it idle to assert that *these* and other circumstances, combined to hurry onward a spiritual declension that stayed not till the word was hidden, the church secularized and darkness covered the earth, and gross darkness the nations and peoples. The mystery of iniquity began to develope itself by the establishment of a principle, humble in appearance, affecting a jealous orthodoxy and intimate communion with the Church. It enforced the Scriptures and innocently referred to *apostolic authority* and cried, "I am exceedingly jealous for Jerusalem and for Zion with a great jealousy, and I am very sore displeased with those that are at ease." Good men were beguiled and snared and taken, they yielded an unguarded assent, and by insensible degrees the Church became subject to the yoke of ecclesiastical tradition. The tradition mentioned in the New Testament bears no relationship to that which afterwards assumed its name and made pretensions to its office. But conceding, for the sake of argument, the being, the existence, of a tradition as Rome asserts, will it avail her in this case? The canon, be it remembered, was uncompleted. Several books of the New Testament Scriptures were at that time unwritten. The Apostles were alive and surely an appeal to their hearers, a reference to instructions delivered in their presence does not involve the *proof* of ecclesiastical tradition.

I fully and freely admit the early church held a tradition—that the Fathers frequently and distinctly mention it. I admit the premises, the Fathers held a tradition, but I deny the inference, it was *not identical* with that put forth by Pope Pius, and which had been rendered authentic by the Council of Trent. There may be a likeness but they are not identical. *Likeness is resemblance, not identity*. When Romansts confidently appeal to antiquity, and the *unanimous consent* of antiquity, triumphantly enumerating Justin, and Clemens, and Irenæus and Tertullian, and a long list besides, and enquire do not the writings, the unquestioned writings of these, the Fathers, substantiate our views and effectually clear us from the obloquy and charge alledged against us by Protestants? To some minds such an appeal may appear imposing, perhaps conclusive, but as for ourselves we deny the identity of the tradition held by them and that taught by the Council of Trent. Not that I have any sympathy with the Fathers on the subject of tradition. I utterly deny their authority. If the Fathers to a man, if the Church so-called had rested her authority upon the tradition of the Fathers to the

present day, I would deny her foundation, I would question her authority, I would throw the proof of her consistency upon her and fall back upon *the book* which is competent to try every doctrine, and revise every decision of a human church and say, "I marvel that ye are so soon removed from him, that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and pervert the gospel of Christ; but though *we* or an *angel from heaven* preach any other gospel unto you than that we have preached unto you let him be accursed: as we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 6—10. If in the case of an inspired apostle or angel there be no exception, no reserve, but each equally included in the severest rebuke and denunciation, how much weightier punishment, judge ye, will be assigned to the men who sanction and perpetuate puerile and monstrous dogmas, utterly groundless in truth and the nature of things, and diametrically opposed to Scripture. Let me be understood distinctly. I say the Fathers held a tradition but it yields no shelter to the dogmas of Rome. Where do the Fathers, I mean the early Fathers, forbid the reading of the Bible, authorize image worship, purgatory, celibacy, infallibility, transubstantiation, auricular confession, or the worship of the host? These are accredited dogmas of the papacy; is the tradition of the Fathers favourable, nay rather is it not perfectly abhorrent to them? Beloved friends, the tradition of the early church was a popular view of Scripture language and Scripture truth, not superior to, but supposed to be based upon the word of God. For a few moments let us hear the Fathers.

Justin Martyr says, "If we will be safe in all things, we must fly to the Scriptures: we must believe God only, and rest wholly on his institutions, *not on men's traditions*;" and again, in his apology to the Roman Emperor, he nobly expresses himself, "*truth alone* is to be had in the highest honour, and hold the first place in our affections, *and the ancients to be followed not one step further than they are followers of truth* * * * a lover of truth must by all means, and before life itself, and in defiance of all the menaces of death, choose to square his words and actions by the rules of justice, whatever it cost him." * Just. Apol. Sect. 2. Uniform with this sentiment are the views propounded by Clement of Alexandria, and the following unfolds them accurately;—"We say that there is but one ancient and universal church in the unity of the one faith, which is according to its own covenants, or rather according to the covenant that was one at different times," (i. e. the covenants made with the Patriarchs and subsequently with Moses were distinct but not dissimilar revelations. Heb. i. 1, 2, 3.) * * * All things are right, saith the Scriptures, in the eyes of those who understand; that is of such as having received the Scripture made known by Christ himself, agreeably to the *ecclesiastical rule*, abide by it. Now THIS ECCLESIASTICAL RULE IS THE HARMONY OF THE LAW AND THE PROPHETS WITH THE COVENANT DELIVERED BY THE LORD during his presence on earth."† That is the Law, Prophets and new Cove-

* Justin Martyr contra Tryphonem.

† Clement, Stromata, Lib. vii. p. 765. Lib. vi. p. 676. Edit. Sylb. 1641.

nant are one beautiful whole, one system of mercy and righteousness.

Irenæus simply says,—“The true tradition is the DOCTRINE OF THE APOSTLES and the original system of the church in the whole world.” Irenæus, Lib. iv. cap. 63.

Tertullian, a Father, but not a saint : unquestionably one of the best and most learned of the Latins, thus teaches : “We prefer to be less wise perhaps in the Scriptures THAN TO BE MORE WISE THAN THE SCRIPTURES. We ought therefore to guard the sense intended by the Lord, as well as his precept. A fault in the interpretation is not of less magnitude than a fault in the life.” Tert. Opera. de Pudicitia. cap. 9.

Citations may be readily multiplied and names amassed. Our object is to simplify not embarrass. The tradition of the early Fathers will be found on examination to be that which we affirmed, a popular epitome of truth as held by them. Let this be borne in mind when reading their writings, and it will preserve from much confusion. It will be found vastly dissimilar from the huge farrago Romanists imagine to have existed under the imposing title of ecclesiastical tradition. It is vain for Romanists to appeal to the early Fathers, their tradition existed *in the written word*, to it they had recourse “as unto a light that shineth in a dark place.” In this early age they were unfettered by controversial distinctions and dubious acceptations. They professed to have no knowledge apart from the Scriptures. They were poor interpreters it is true, but the Bible was common ground ; they proclaimed its sufficiency, and on this point reasoned as Protestants. The accuracy of my inference may be questioned, may be denied, but this will not suffice. I demand it to be fairly met. Our Romanist friends should bear in mind their church is bound to produce her evidences as we produce ours. On them lies the burden of proof. We deny the very existence of a tradition in the sense she understands it. We deny the existence of the unanimous consent of the Fathers. We deny the authority of councils and that of Trent in particular. If our interpretation be rejected, then we demand *what* is tradition ? *Where* is it ? Let it be produced, “he that doeth truth cometh to the light.” In *whose* safe keeping has it been deposited ? We demand distinct and unambiguous replies. Till this be done we will continue to deny the existence of the foundation of Papal Rome. The value of evidence is unheeded if not produced in open court, nay, its very existence may be legally denied. A nameless and *absent* witness cannot harm me ; an absent document cannot be alleged against me. If this hold good in secular much more in spiritual things ? In comparison with Papal tradition Jewish tradition is honest, nay immaculate. The Jew has fairly and honestly written the tradition of his Fathers. He puts it into my hand, here it is ;* he tells me it is his traditional law. He names its authors and compilers and allows me to examine it. Let the Romanist produce his tradition in like manner, and we promise him a patient investigation, proportioned to its merits in the controversy. If he cannot do this let him give place and modestly confess his inability, and

* The Lecturer held in his hand a copy of the Misnah.

the utter incompetency and worthlessness of his witness. In the language of a Father, no mean authority with Rome, (St. Cyprian I mean,) I close this part of my argument, "were a canal conducting water, which formerly flowed copiously and abundantly to fail on a sudden : would not recourse be had at once to the fountain-head, that the reason of the failure might be known : that the canal might be refitted and repaired should there be any defect in it : and the water be again collected and flow in the same abundance and purity in which it springs from the fountain-head ? The same thing ought we, the priests of God, to do now : preserving the divine precepts, so that if the truth has suffered the least vacillation or change, we may return to the original fountain of our Lord and of the Gospels, and to Apostolic tradition," &c. Cyp. Opera (Epist. lxxiv.) Ed. Lipsiæ. 1838, p. 228.

This advice is good and we intend to follow it. The fountain is valuable, the means of its conveyance is important. Helps are valuable in their way, and we are very far from dispensing with them when within our reach.* It is one thing to use helps to enable us to form our judgment and another to surrender it. There is a vast difference between asking the way when at a loss, and allowing ourselves to be blind-folded and led by others. To exercise our reason in the freest and most unfettered manner, without any control or restraint of man is the highest and noblest prerogative of our nature. It belongs alike to laity and clergy, to peasant and philosopher, beggar and king. At the same time we scripturally hold every one to be deeply responsible to God the righteous Judge for the proper use of this prerogative. "For every one of us shall give an account of himself to God." Rom. xiv. 12.

This is the sentiment of the Bible, not of Rome : she hints at its insufficiency and probable corruption, and unblushingly announces the superior clearness of her tradition. The Bible is dark and mystical and unintelligible, but tradition is perfect, perfecting, lucid and plain ! And yet the Bible and tradition are (we are told) from the self-same wise and holy God ! What, while her Fathers contradict her Fathers, her councils anathematize her councils, and her interpretations ridiculously and notoriously contravene each other ! The theory is preposterous and its working *impracticable*.

We have admitted the truth, the cheering truth, that Christ has ever had a church upon the earth, spiritual, visible, catholic, not merely in name and profession, but in sincerity and truth : possessing correct conceptions on all things essential to salvation. *Infallible*, if you please, for the spirit of truth has ever guided it into all necessary truth. In great principles all its members agree and their unanimous voice in cardinal points is the *only tradition*, but how can we learn what things are essential and what *non-essential* : who are God's people and who are not God's people : which the distinctive features of the Church of the first born, and which the lineaments of the great apostasy ! Can we learn these truths apart from the Bible ? Tradition *cannot* aid me, nay it abandons me ? Can the treacherous and ever-shifting sand-bank shelter me from the waves ? No, let me

* I quote from Professor Neander of Berlin. I give the substance of his argument, unless I am much mistaken, his essay is little, if at all known in this country.

buffet the billow, let me but gain the rock and I am safe. The theory of Rome drives me as a thinking man to the Bible. Does not her golden-mouthed Chrysostom* bid me, back, back to the Bible? "All Christians, says he, ought to have recourse to the Scriptures, for now, since heresy has infected the churches, the divine Scriptures *alone can afford a proof of genuine Christianity, and a refuge to those who are desirous of arriving at the true faith.* Formerly (meaning in apostolic times) it might have been ascertained by various means where was the true church. But at *present*, (about the latter part of the 4th century) there is no other method left for those who are willing to discover the true church of Christ *but by the Scriptures alone.* And why, (mark I beseech you his reply,) because heresy has all the outward observances in common with her. If a man therefore be desirous of knowing the true church, how will he be able to do it amidst so great a resemblance *but by the Scriptures alone.* Wherefore our Lord, foreseeing so great a confusion of things would take place in the latter days, ordered Christians to have recourse to nothing but the Scriptures." If this great and good man be heeded, tradition *must* be abandoned and the truth be sought from the Bible. Bishops and priests may err; the very nature of the case is such that if we will seriously learn *what* and *where* the Christian church is, and which the sentiments of man, and which the sentiments of God, we must go back to the Bible, as Chrysostom and Cyprian advise, for the only *practicable* way is to compare sentiments and characters, and decisions with the infallible standard THE WORD OF THE EVER-LIVING GOD.

Now secondly. St. Chrysostom having shewn us that the working of the traditionary scheme in his day was impracticable, St. Cyprian reminds us it is *unnecessary*. He remonstrates and says, "go at once to the *fountain.*" If I *may* approach the pure and everlasting spring why should I seek to drink from earthen channels which carry with them the elements of impurity? Were it *possible* to go to men or councils of men, or to the true church itself, it would be unnecessary to do so, and that for two reasons.

1. On all *necessary* points the Bible is clear. If it be not clear as a revelation for what end was it given? Is it called a *revelation*, are its pages dim? A heavenly guide, will it lead men astray? From the page of creation and the light of the natural mind much may be learned of "man's duty and God's glory, *so that men are without excuse,*" Rom. i. Revelation surely is not to diminish that light, that knowledge of God and truth. It is libel on the gospel, it is an impious reflection on the wisdom of its author to insinuate, that instead of a revelation of light he has given a mass of misty obscurity and palpable darkness. Suppose the case of a native of this land anxious to know the truth: he hears that God has graciously revealed himself to man, he peruses the record that he may enjoy its guidance; judge of his astonishment when told it is indeed a revelation, but—*it wants clearness*; it is indeed a guide, but, *he must be cautious or it will lead him astray!* From such degrading sentiments let us turn away. "The heavens declare the glory of God, the firmament sheweth his handy-work. Day unto day uttereth speech, and

* He was born, according to Cave, A. D. 333, and died in 407.

night unto night sheweth forth knowledge. Though there be no audible speech, nor language, nor voice, yet their sound goeth through all the earth, and their words to the ends of the world." But intelligible and impressive as those words are, they are not to be compared with that law which is PERFECT converting the soul ; with those testimonies which are SURE making wise the simple ; those precepts which are RIGHT rejoicing the heart, those commandments which are CLEAR enlightening the eyes, those judgments which are TRUE and RIGHTEOUS ALTOGETHER. The cxix. Psalm is one continued eulogy upon the clearness and excellency of God's law as an unerring and perfect rule. Of the high and holy way to Zion it is said, the wayfaring man, though a fool, shall not err therein. Isaiah xxxv. If this be said of the Old Testament much more so of the New. Great is its plainness of speech. Shew us a writing more perspicuous than the life of Christ in the gospels What can be conceived more immitably simple than his sermons, teaching, parables ; the common people heard him gladly. The apostolic epistles were sent to simple and untutored laymen, "not many wise men after the flesh, not many mighty, not many noble were called." A large portion of the Bible consists not in abstract doctrine but in fascinating and touching biography, simple and attracting narrative, even children can understand and relish its simplicity ; needs it profundity of intellect to comprehend the faithful saying, "Jesus Christ came into the world to save sinners ?" As in nature, so in revelation, there are *some things* hard to be understood, mysteries we cannot penetrate, depths we cannot explore ; but in all things necessary to salvation, whether of doctrine or duty, "the words of wisdom are plain to him who understandeth, and right to them that find knowledge." Prov. viii. 9. Hosea xiv. 9. In the path of faith and holiness no honest, attentive, prayerful, enquirer shall ever be allowed to stray far, nor shall ever finally be lost.

While we maintain, however, that all things necessary to the Christian life are clearly revealed in the Book of God : we admit there is in man much sluggishness of conception, much blindness of vision, which prevents him from perceiving with clearness, or contemplating with interest, truths most manifested in the Bible. Hence we remark, 2ndly. That God has promised *the assistance of the Holy Spirit to every sincere enquirer to guide him into truth.* In the hearing of the multitude, Jesus said, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you : for every one that asketh receiveth, and he that seeketh findeth ; and to him that knocketh it shall be opened. What man is there of you, whom if his son ask bread will he give him a stone, or if he ask a fish will he give him a serpent ? If ye then being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him ?" Matt. vii. 7—11. But we are told that these and similar promises are made to Pastors only, that ordinary Christians are to seek their guidance from the priest, but it is also written, "If ANY MAN lack wisdom (be he who he may) LET HIM ASK OF GOD WHO GIVETH TO ALL MEN LIBERALLY and upbraideth not, and it shall be given him." James i. 5. And we know

who has said, "I thank thee, O Father, Lord of heaven and earth, because having hidden these things from the wise and prudent thou hast revealed them even unto BABES," &c. Matt. xi. 25—30.

Yet in the face of plain and explicit declarations, the Romish clergy have the assurance to tell their brethren, who have souls to be saved as well as themselves, that they have no right to the promise of the Holy Spirit ; that to the priests belong, not only the Scriptures and their interpretation, but spiritual illumination ; and that, it is theirs, to enjoy exclusively the privilege of old imparted TO ALL GOD'S CHILDREN, John vi. 45 ; thus withholding from them God's best gift to the world after the gift of his Son, the blessing and promise of the Holy Spirit ; and unblushingly substituting in its place, and enjoining all, on pain of eternal anathema, to receive a priestly interpretation,—a so-called infallible tradition ! But in effecting this is she not inconsistent with herself ? In the establishment of this priestly dogma does she not aim to substantiate it from the Scripture ? Hence her books of Scripture extracts and manuals for the Laity. The leading and fundamental principle of the Council of Trent and the creed of Pope Pius is that no private individual possesses the right or the ability to interpret the Scripture—yet she sends her children to her Scripture selections and *her* Scripture proofs ! Now, are her children permitted to exert their judgment upon them or not ? If this be answered in the affirmative, then is the point conceded, the Scripture after all *is* the only standard : this is the precise point for which Protestants contend. If they are neither required nor permitted to do so, for what practical purpose are they adduced ? Let them choose their alternative, the Holy Scriptures are either *clear* as proof, then they have no refuge ; or they are driven to the humiliating confession, their citations from the Scriptures are nothing, are unnecessarily adduced and prove nothing to the point ; which, to say the least of, is unscriptural and absurd. The inconsistency of her priests is further apparent, when asked to authenticate their Church's claim to the title and privileges she assumes, they proceed at once to the Scripture and cite some of the most figurative passages, and appeal to a man's judgment ! How can they avoid it, they must appeal to his judgment ! But mark you, as soon as he has discovered that—which certainly does not appear at first sight—that by the *rock* on which the Christian Church is built is meant the Pope of Rome ; or that by the *mountain* of the Lord's house we are to understand the *great* harlot of the seven hills, or that by the *pillar* and *ground of truth*, a council of ignorant and immoral Bishops in the dark ages, and that these are infallible interpreters of Scripture : from that moment an extinguisher is put upon his understanding, the rational man disappears, and reason, judgment and conscience are swallowed up and lost in the ocean of infallibility ! Tell it not in Gath, publish it not in the streets of Askelon, that Rome reasons with us out of the Scriptures to shew us we have no right to reason out of them at all ! He must be an ingenious sophist who can render such contradictions plausible. We are allowed to interpret certain passages independently, we can arrive at the true sense of texts concerning infallibility *without an infallible guide*, but we cannot discover the meaning of other

texts infinitely more simple and plain ! The Sanhedrim was a dignified assembly compared with the conclave of Rome. It never laid claim to infallibility ; not a single passage can be adduced from the *Mishna* to prove that the Traditionists of the Jewish church assumed a character so preposterous, how could they ? Moses and the Prophets were read in their synagogues daily. The priests of the church may tell me the Jewish councils nevertheless possessed it : my reply is at hand—he it so : and let them never forget, let it be imprinted in ineffaceable remembrance, that it was the *tradition-loving, the tradition-blinded*, council of Jerusalem which embrued its hands in the blood of Immanuel, Lord of glory.

Lastly. Rome's theory is *Irrational*. It interferes with the exercise of reason, it violates the rights of conscience, renders faith an impossibility, and goes to destroy all sense of personal accountability to God. It teaches me to fear a man that shall die, the son of man, who is as grass, and to forget the Lord my maker who spread abroad the heavens and laid the foundations of the earth. Isaiah li. 12, 13. The faculty of reason, though greatly perverted through sin, is nevertheless a noble endowment from a gracious Creator, a gift that is certainly imparted in order to be exercised. The natural rights of men are equal. If all have an equal right to liberty of body, not less have all an inalienable right to liberty of soul. Who possesses the right to fetter the understanding, to enslave the mind ! Well is it for the honor and dignity of our common nature, for the intellectual and moral improvement of the species, that the human mind is so formed, that if it become enlightened into the knowledge of its own prerogatives and powers, it can and will refuse to let its motions be controlled by any extraneous influence. My body *may* be put under restraint during the whole term of its earthly existence, my liberty of speech and liberty of action may be destroyed, but my immortal spirit scorns all durance. No created power, no kingly or priestly dominion, can invade the impenetrable recesses of my soul. There is in the spirit of man that goeth upward, an elastic spring, which bursts asunder the chains by which tyrants would enslave it, which enables it to soar aloft into the regions of intelligence and feeling. My Brethren, beware lest this noble faculty be abused, beware of the man, of the men, of the principles that would degrade and debase it : let it be devoted to the purposes for which the Giver of all good has bestowed it. The man that allows his fellow-men to enslave his soul is base-born and degenerate, his faculties are in bondage, his mental powers are unnerved, and he will be unknowingly a slave in his whole conduct : while he who is free, in the inmost sanctuary of his soul, looks freely and boldly around him and becomes disposed for every thing great and good.

It is true there are topics upon which I may safely adopt, without protracted enquiry, and without conviction, the sentiments of others, but in my religious opinions I am accountable to God, and for those opinions no power on earth has a right to interfere. Subject the conscience of a man to a human tribunal, and you deprive him of liberty of thought in understanding the divine will, of liberty of acting, in following out the conviction of its dictates, and take from him a portion of that free agency

which is essential to final accountability. Can the Romanist then maintain his system is productive of no serious ills? Look at its deteriorating effects in countries thoroughly Catholic, Spain, Portugal, Italy, the centre of their boasted unity: contrast these with nations imbued with the principles of a Bible protestantism. The provinces where the system of Rome is in full and undisguised operation, uncountenanced by Protestant influence, the common, the national mind, is paralyzed, stagnated as the sea of death: in the other, the national heart throbs with a generous and living impulse, sending forth its vitalizing influences to the masses, within, without, beyond, blessed and diffusing blessings. I take my Bible in my hand and gaze on the nations. I look to home, to my native land, to the rocky and sea-girt isle, the mountain breeze is strong and freshly new; its populous cities, its crowded marts, its noble-hearted sons, its resounding hamlets swell the song, "righteousness exalteth a nation, but sin is a reproach to any people." Keep your eye upon the Bible; travel southward, look at France and Belgium; traverse the mighty barriers God has imposed, and contemplate Protestant Switzerland. Go enter its homes and its liberty-loving children; mark its lands; are not its mountain pastures clothed with flocks? its valleys also are covered with corn: they shout for joy, they also sing! Contrast its so-called Catholic cantons, their indolence, their beggars, priests, mendicant monks and degraded wretchedness. Now turn your thought to Caledonia and its hardy race, its rocky mountains, its grey woods, its murkey glens; the majorities are everywhere against this land, when its twin sister's natural advantages are contrasted and compared: Ireland's genial sun, splendored clime and rich prolific soil! Ireland's sons are noble and generous and talented and brave, yet is not the scene affecting to a pensive mind? poverty, superstition, disturbance, emphatic and increasing wretchedness! In a word, the one division, the sport of a designing priesthood, superstitious and enslaved, because destitute of the truth that makes man free: the other virtuous, enobled, enlightened, imbued with the sacred principles of the word of God, actuated by the maxims of a pure and undefiled faith. Blush, blush ye impugners of the Bible and be dismayed! See the nations called protestant, at once the strong dike against oppression, the palladium of freedom and righteousness, intrusted with the conservation of that word, and those means which, succeeded by the potent energies of the mighty Spirit, shall impart to a guilty and dying world health and life and peace.

I have done, argument is no longer needed. Proofs of the Bible's sufficiency, and the right of all men to its possession and perusal have been laid before you. How far I have succeeded in producing or deepening conviction of the unscriptural and unreasonable views of Rome, I leave you to judge. I have delivered my conscience and am clear of blood. I feel my subject to be peculiarly momentous and solemn, and I cannot quit your presence without enquiring—*Is not traditional religion* a false religion? Is it not contrary to God's word and subversive of righteousness? Does it not absolve men from their allegiance to the law of God? Does it not contravene the language of Christ, and bid men listen to what he emphatically condemned? Does it

not do despite to the Spirit, substituting a tissue of fables grossly puerile and heathenish in the place of his saving truth and influences? Is not man elevated to the throne of God, and the creature worshipped and served rather than the Creator? Is not a dispensation granted in consequence and consideration of masses, saintly intercession, penances and gold? Though the Bible says, "there is but *one* Mediator, 1 Tim. xi. 5. Without the *shedding of blood* there is no remission, Heb. ix. and without *holiness* no man shall see the Lord." Heb. xii. 14. Romanism is this false religion, for by its own confession it is a traditionary religion. The *testimony* of the men who aid and abet tradition is inadmissible: they stand convicted of falsehood, they are propagators of falsehood. Charges are brought by them against the written word which they are unable to sustain. Their followers are deluded into the belief of traditions which they cannot produce. Men are canonized by them who were the pests of society, and addicted to every dishonorable and degrading vice.

I do not make these remarks in respect of Romanists, but Romanism. The system known in the Bible as the *mystery of iniquity*. The harlot who usurps the place of the rightful spouse. The persecuting apostacy, drunken with the blood of the saints, and with the blood of the martyrs of Jesus. I do not mean to say that every Romanist is a false man, but I do say every Romanist is a *deceived* man. My heart yearns for them, my prayer is to God for them. I know the mental struggle, the fear and trembling of the heart determined to abandon the church of Rome if found false before God. Protestants with the Bible in their hand, the page of Europe, ay, and of India too, open before their eyes, may see, may learn the character of Romanism as it really is, but not so the Romanist himself; his church has deceived him; she has dispossessed him of the Bible, lest he should learn her contradictory dogmas; she has imposed upon him fetters lest he should go abroad and learn his bondage; she records her statutes in a strange tongue, and annexes penalties and prohibitions to their disclosure lest he should discover her Pagan origin; she fans her senses with her incense gales and balmy odours, lulls his senses by her anthems and splendid decorations, her processions and mysteries lest he should discover the foot-print and trail of blood! The Romanist cradled, like myself, in her bosom sees her as priests have described her to be, a queen, seated on the throne of nations, wielding the sceptre of earth and the unseen world! Kings her vassals, princes and warriors, and the thousands of the mighty dead her votaries! But in the light of the Bible, she is stripped of every disguise, pronounced guilty of every abomination; her universal domination, the boast of her priests, her brand, the mark of her apostacy and crime.

Protestant Christians, men whom the truth has made free; prize this word, it has been handed down to you unimpaired; holy men have prized it and died for its safe preservation. Jesus' blood seals it, Jesus' Spirit inspired it. It tells of a state, effulgent, blissful; of a crown brighter than purest gold; a robe more splendid than throned ones wear; a salvation more enduring than heart can conceive, that shall outlive creation, and pour eternal glories upon Him who planned and wrought and consummated the happiness of an unnumbered host! O prize this

Book ! diffuse, circulate it, and above all, live by its truths as you hope to realize its glories.

Protestants in name, undecided men, the theme to me is one of affecting concern, in respect of you it is invested with a fearful interest : nominal religion is at all times perilous ; mere theory can never benefit you, mere light will never sanctify you, quell the anguish of a dying moment, nor render the darkness of hell less terrible. To yourselves, your position is awfully solemn. The laxity of your views enfeebles your character. Men look at you and call you Christian, your inferior sense of religion and neglect of the Bible are imputed to the system you are supposed to profess. You have every element around you, the Idolator, the proud Musalmán, nominal Christians like yourselves, and Romanists too : in this great city neutrality to Christ is an *awful* thing. Neutrality ! positive hostility, your example and influence is injurious to the cause of Christ, and leads the men among whom you dwell to relax their heed to the claims of the Gospel of Jesus. Talk not of Heathenism, strange infatuation, and senseless idolatries after this ! Blood-guiltiness lies heavy upon *your* soul ! How can you escape if you *neglect* so great salvation ! Heb. ii. 3.

Romanists, permit one brought up in your communion to appeal to you—we must each stand before the judgment seat of Christ, we must each render *an account of himself* to God. Rev. xiv. 11, 12.—The record your priests deny you is “ *the Gospel of your salvation.*” Ephes. i. 13. I beseech you as you love your souls, I entreat you by all you deem sacred, by the blessings that are eternal and enduring, to examine the sacred word. It is the command of your Saviour, “ *search the Scriptures,*” John v. 39. Will ye not do it ! Are your priests to be heeded and your *Saviour* despised ? This is the book of your Father, your God : he has blessed you with it—is it right to treat it with unconcern ? If sin has darkened our intellect, and light from on high be needed to realize its blessings, shall we not apply to our Father for the fulfilment of his promise and the influence and gracious teaching of his Spirit ? Listen to his soul-subduing accents. “ If ye being evil know how to give good gifts unto your children, how much more shall your *Father* which is in heaven, give the Holy Spirit unto them that ask him,” Luke xi. 13. I, a Romanist, once as indifferent to the Bible as you can possibly be, at the request of a female, a stranger, now in India, then in a far distant land—seriously determined to read this Book. She said “ I hope you will read this Book, it is *God’s* word, you may safely venture your soul upon it.” I took it, and read it ; it affected and broke my heart, and brought me with genuine repentance, with true contrition, not to the priests—but to Jesus. May I recommend this course to you ? Here have I learned truths I vainly sought apart from its instructions. Romanism never taught that God is love. It never taught me to love a *holy God*. It taught me sin was a light thing, was *venial*.* It never taught me God is a Spirit and must be worshipped spiritually ; it imposed its rites and ceremonies, its penances and masses and fasts, but *it told me not of the blood*

* See Council of Trent, Sess. v. “ *De peccato originali.*” Sect. 5 Hunc concupiscentiam, quam aliquando, etc. Sess. xiv. Canon xiv. especially.

that cleanseth from all sin. 1 John i. 7. In a word, Romanism never did nor ever can afford to the conscience spiritual and abiding peace. But the Bible bade my heart strings cease their throbings; shewed me that Jesus cleanseth the soul and saveth to the uttermost. Heb. vii. 25. His grace relieved me from the evil and bitterness of guilt, his Spirit and promise afforded the evidence of a humble but certain hope of tranquillity and joy beyond the grave, and induced an ardent love to his statutes which are pure and just, and honest, true and lovely and of good report: and to their diffusion I gratefully consecrate my days.

Brethren, my prayer, my earnest prayer to God is, that we may be stedfast, immoveable; the final issue and triumphs of Jesus' cause are certain; those triumphs are progressing and shall be universal: let us exalt him in the declaration of his gospel, the ministers of which we profess ourselves; around the word which contains that gospel is his omnipotent protection, above the thunder of his eternal judgments; against it the combined powers of earth and hell shall never, no never, finally prevail.

LECTURE SECOND :

THE

RISE AND PROGRESS OF THE PAPACY.

BY THE

REV. THOMAS SMITH.

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MY DEAR FRIENDS AND BRETHREN,

The subject prescribed for this evening's lecture might well have furnished matter for a whole course far more extensive than the series of which it forms but one. It might in fact be fairly made to comprehend the whole history of Europe during eleven or twelve centuries, for during all that time were the causes at work which produced the mighty development of the papal power, and the prostration of the rights of man under the feet of a dominant hierarchy, as well as the corruption of that fair and pure system of doctrine and morality which was originally given by divine teaching, and which is still through the good providence of God set forth in his lively oracles. To trace step by step the progress of the papal power, and the gradual corruption of Christian doctrine, is manifestly not within the scope of a single lecture. To attempt such an impracticable task would be to ensure failure, and weary your patience, and waste your time. It will, we apprehend, be much more advantageous to endeavour to pitch upon a few of those causes which operated in the development of the system, and without entering into minute details, or confining ourselves to strict chronological order, to shew that the rise of the papacy was an event that might have been expected to result from principles that do exist in the heart of man, and that have ever actuated and ever will actuate him in his aims and efforts. Our general plan then shall be to shew you, in the first place, how it was that the Romish hierarchy arose to that height which it had attained before the twelfth century, and which it retained without diminution until the period of the blessed reformation in the 16th century; and then, as the time will permit, to shew the gradual corruption of Christian doctrine, and the gradual introduction of several of the errors of Romanism. In this latter department of our theme, however, we shall bear in mind that it is chiefly with the externals of the system that we have to do. We shall not therefore trespass upon the ground assigned to the lecturers who are to succeed us, but shall treat of the gradual corruption of the

doctrine of the Scriptures, chiefly with the view of illustrating the manner in which such corruption was introduced and imposed by the assumed authority of the priesthood, and admitted in consequence of the constrained ignorance of the laity. In treating our subject we shall endeavour to bear in mind that it is one of great importance in its bearings; and while we shall have to review proceedings that at one time must excite indignation, and at another call forth ridicule, we trust we shall not forget that these very proceedings, however worthy in themselves either of indignation, or ridicule, yet derive a seriousness and solemnity from their bearing upon the eternal destinies of millions of men, millions of our own ancestors, and of our own brethren. While, therefore, we hold that he who would engage in the Romish controversy must adopt the motto of one of the most successful of the reformers, and must "spare no arrows," we shall endeavour to bear in mind that solid and sound, albiet it may be somewhat dry, argumentation, is the most effective weapon to employ in so serious and solemn a contest. Moreover, we must remember that we are not so much called to controvert Romanism, as to furnish you with the means of controverting it. We are not the advocate to plead this cause, but we are to furnish you with the bare facts on which to found your own pleadings. As therefore the party in a suit presents his advocate with a plain and dry detail of the facts of the case, and leaves him to supply all the rhetorical embellishments, and all the effective strokes of oratory, so we shall be well satisfied if we can leave you possessed of a clear and distinct comprehension of the merits of the cause, trusting to yourselves, according to the wisdom and the grace given you, to be its champions when and wheresoever you may be called to plead in its behalf.

Before proceeding to the statement of our case, we must take the liberty to detain you for a very few moments with an exposition of what we conceive to be the place that this subject holds in the great argument. We are anxious that you should have a clear apprehension of this, that so we may go along together with a clear understanding of what we are doing, what is to be gained if we succeed, what lost to the cause of the great argument if we should fail.

Those of you who have been accustomed to talk much with Romanists, or to read their books, are aware that they are accustomed to rest all on the authority of the church. They believe what the church believes, and they believe it not because they have examined and tried, and found that the doctrine of the church is in accordance with sound reason, and with Scripture, (the soundest of all reason, and the only authoritative rule in matters of religious belief,) but because the church has overborne all reason and all Scripture, and claims to be superior to them both. Now if we can succeed in shewing you that this power is a mere assumption, and moreover if we can shew you the precise mode in which it was assumed, then we shall be able to bring you intelligently back to the Scriptures of truth, which were so clearly shewn in the introductory lecture of this series, to be not only a sufficient but an exclusive rule of faith. Again, those of you who have conversed with Romanists and read their books, are aware that they

perpetually throw out the taunt that Protestantism is a mere novelty. The question is continually in their mouths, "Where was your religion before Luther?" And when we ask them in return where was theirs, they point triumphantly to the fact that the church of Rome was founded in the days of the apostles themselves; and they seem to think that there is no flaw in the argument, that because there was a church at Rome in the days of the apostles, and because they are members of the church of Rome, that therefore they are members of that church which was founded and sanctioned by the apostles. Now, if we can succeed in what we purpose to attempt, we shall enable you to retort the charge of novelty upon them, and to shew them that we hold by that system which was established by the apostles both at Rome and throughout many countries both in Europe and Asia, while they have apostatised from that system. They appeal to antiquity, to antiquity then let us go. They appeal to the church founded at Rome by the apostles or apostolic men; let us then accept the challenge, and see whether they or we are the true successors of the apostles, as preachers of the gospel of the grace of God. It *ought* to be sufficient, that we can point to the Bible and shew our religion there, and that we can confidently challenge our opponents to trace theirs to the same sacred source; but since they decline this challenge, and throw down another to us, it is well that, without giving up our own position, we can assail theirs also, and not only shew them from an examination of the word of God that their system did not originate there, but also to shew from an examination of the records of history how and when it did originate. "Like as the schools do say, as the picture of the Holy Virgin is not the Holy Virgin, and as a man painted on a wall is not a man, so it is to be said of the church of Rome, (the institution and doctrine of the Church of Rome I mean) that although it hath the name of the Church Apostolical, and doth bring forth a long genealogy of outward succession from the Apostles, as the Pharisees did in Christ's time bring their descent from Abraham their father; yet all this is but only equivocé, *i. e.* in name only, and not in effect or matter, which maketh the Apostolical Church indeed: forasmuch as the definition of the Apostolical Church neither now agreeth with this present Church of Rome, nor yet the manner, form and institution of the said Romish Church, as it now standeth, with this title, jurisdiction, life and doctrine, had ever any succession or offspring from the Primitive Church of the Apostles. But as Christ said by the Pharisees, that they were the children not of Abraham but of the devil, in semblable wise will they be answered that this Church of Rome now present, with this title, jurisdiction, life and doctrine now used, cannot be fathered with the apostles, neither Peter, nor Linus, but is of another author, whom here I will not name."*

The Romish hierarchy may be viewed in two distinct aspects, either as the holder of religious power, or as the holder and claimant of temporal power. It might tend more to distinctness were we to separate these two, and to trace separately the progress of usurpation in regard to the two particulars. But as this would necessarily involve

* Foxe's Primitive Church of Rome compared with the latter Church of Rome.

considerable repetition, and as moreover, the two are very intimately connected, we believe it will be better upon the whole to carry on the examination of the two usurpations simultaneously. We shall then without further preface proceed to call your attention to some of the causes which operated in the development of the papal system, and the exaltation of the Romish hierarchy. And *first* we should mention the natural tendencies of human nature. During the period of our blessed Lord's sojourn upon earth, we find that even his presence was not able to repress the rising of ambition in the breasts of his immediate followers. It is a humbling picture of human nature that is presented by the brief but emphatic descriptions of the controversies of the apostles regarding pre-eminence. On one occasion we read that "the mother of Zebedee's children came with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, what wilt thou? She saith unto him, grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. And when the ten heard it they were moved with indignation against the two brethren." And on another occasion, we read that the disciples "disputed among themselves, who should be the greatest." If in the college of the apostles, while their Lord and Master was present in the midst of them, demeaning himself as their servant and minister, though he were Lord of all, such disputes could find a place, can we wonder that in after years the same evil passions should work, and that the papacy should have been the result?

It is not necessary that in this lecture we should enter into any discussion as to the form of church government that was established in the primitive church, or as to whether any uniform system was established in the various churches founded by the Apostles. Because whether we suppose the lowest form of independency to have prevailed, or whether the highest form of episcopacy, or whether the golden mean of presbytery, the difference is very small in regard to the progress towards popery. The episcopalian will no doubt suppose that the process began from episcopacy as its starting point; while the presbyterian will imagine that the introduction of episcopacy (as distinct from presbytery) was itself a step in the progress of deterioration; and the independent will as stoutly maintain that the introduction of presbyterian rule was the first step in the progress. On this subject our own opinions are very decided, but we do not at present attempt to obtrude them upon you; because it is of scarcely any moment in respect of the present discussion whether we proceed from one or another as our starting point. Independency and presbytery and episcopacy differ considerably from each other when compared exclusively with each other, but when they are all brought in contact with papacy, the difference between them becomes scarcely appreciable. We discuss not then whether the bishops of the primitive church were most like the bishops of the English church and the Moravians, or the presbyterian pastors of Scotland and Holland, or the congregational ministers of the English Independents and Baptists; but assuming merely that there were bishops, who exercised certain functions pre-

scribed, and were subject to certain laws laid down in the New Testament, we proceed to show how the known and admitted principles of human nature transformed those bishops into archbishops, and patriarchs, and cardinals, and popes.

The primitive church was generally composed of men of simple minds and of lowly rank. Amongst them such disputes arose as might be expected to break out among such a people. They were warned by the inspired apostle to avoid if possible bringing these disputes and quarrels into the heathen court, and even charged rather to refer them to umpires or arbitrators mutually chosen from among the Christian body. It is natural to suppose that the bishop or minister, the counsellor and adviser, of the flock, would generally be selected as the fittest man to execute this office of peace and love : and truly it is an office well befitting the minister of the gospel of peace. To pour oil upon the agitated bosom, to reconcile differences, to clear up misunderstandings, and to promote peace on earth and good will among those who ought as brethren to dwell together in unity, is a great part of the duty of one who is set over a people as their minister in holy things. This office of peacemaker being generally, as a matter of course, conferred upon the bishop or pastor, would naturally come ere long to be regarded as part of the episcopal office. As the number of Christians increased, and men of greater wealth and influence were received into the church, the causes of quarrel, and the importance of those that arose, would be multiplied, and the judicial functions of the bishop would necessarily assume a more formal character. Instead of being the voluntarily chosen arbiter, he would become the constituted and recognized judge. Instead of his decisions being enforced only by love, it would be necessary that they should be enforced by law. It would, moreover, be necessary that there should be some appeal to a higher authority, in case of either party being dissatisfied with the decision of the bishop. Hence arose the order of archbishop, and then that of patriarch, and ultimately that of pope or universal bishop. We can easily see that this power, conferred upon the bishops originally for the best purposes, and accepted by them with the best of motives, could scarcely fail in the course of time to be abused. A gradual and natural and almost insensible progress led from the choice of the bishop as the fittest adviser of those who equally looked up to him as their instructor and friend, to the assumption on his part of a degree of authority in the settlement of disputes : and from this again the progress was easy and natural to the establishment of all the apparatus and paraphernalia of civil judicature. The bishop, instead of listening to the plain statement of the parties, endeavouring to explain misunderstandings, to reconcile differences, to infuse sentiments of mutual honor and esteem instead of those of jealousy and dislike, rebuking, exhorting with all patience and long-suffering, ere long sat on a throne of judgment. Hired advocates pleaded before him, and strove by all the niceties of law, and all the quibbles of sophistry, to procure a judgment on behalf of their several clients. Thus they who professed to be the servants of him who declared that he had not come as a judge or a divider, and who refused even to speak authoritatively to one accused

of injustice towards his brother, spent the greater portion of their time in the settlement of questions regarding property, and rather than the reverence that was due to them as the preachers of the gospel of the grace of God, and the spiritual advisers and counsellors of the people, chose to enjoy the dignity that is conceded to those who hold in their hands the power of deciding in regard to temporal interests and worldly affairs.

In such a state the Emperor Constantine found matters when he embraced the profession of Christianity; and he perpetuated and encouraged the system by sanctioning the bishops' courts and confirming their authority. Another step completed the assumption of judicial authority on the part of the clergy. It was that of claiming that an appeal should lie to their courts from all secular courts whatsoever; and thus the whole judicial power was wrested from the hand of the civil magistrate and put into the hand of the Church. Whatever crime had been committed, it was in the power of the criminal to appeal from the lawfully constituted civil court to the ecclesiastical court, and in the face of such an appeal no judge dared pronounce or execute any sentence of the law. On the sentence being pronounced, however, by the bishop, the magistrate was obliged to put it into execution. In such a state of things it would be vain to expect that there should remain in the modes of procedure that obtained in the bishops' courts, or in the principles that regulated their judgments, any vestige of those methods or those principles by which the primitive bishops sought to promote unity and harmony among the members of their flocks. The irresponsible magistrate was as different a being from the paternal arbitrator of the primitive Church, as two beings can well be different from each other. It is true that there might be advantages of a temporal kind derived in some instances from this ecclesiastical system of judicature. We know of no reason why bishops should necessarily be worse judges than the magistrates, who were generally the minions of the emperor. But granting all that could be conceived on this head, and that the greatest temporal blessings might result from the system, they must have been all purchased at the price of spiritual declension. Some of the good bishops themselves felt this. The justly celebrated Augustine, we are informed, bitterly regretted the distraction of his attention from his proper functions; "although he gave attendance to this forensic business all the morning, sometimes till dinner time, and sometimes till night, he was wont to say that it was a great grievance to him, as it diverted his attention from what was more properly his charge; that it was in fact to leave things useful and attend to things tumultuous and perplexed; that St. Paul had not assumed this office to himself, well knowing how unsuitable it was to that of a preacher of the Gospel, but was desirous that it should be given to others. Such were the sentiments of that respectable father of the Church. But every bishop was not of the same mind with St. Augustine."* This judicial power of the bishops was variously limited and extended by succeeding emperors; Arcadius and Honorius abridged the power, and decreed that no case could be carried by appeal to the

* Campbell's Lectures on Ecclesiastical History.

ecclesiastical court unless with the consent of both parties. At last, however, the power of the clergy in this matter was defined and consolidated by the celebrated Justinian, who gave to the clergy the power of judging of all matters that in any way concerned the interests of religion, and all in which ecclesiastical persons were involved. The whole history of the middle ages shews us how liberally these privileges were interpreted. You are all familiar with the term "benefit of clergy," by which almost all causes and all crimes were taken from the cognizance of the proper judges, and referred to the decision of a corrupt and imperious priesthood. The effect that this had upon the morals of those ages may easily be conceived; and indeed the whole history of the period bears testimony to it. A universal depravity and corruption of manners were the necessary consequence. The clergy became extremely corrupt, and the people extremely wicked. Every man who had committed a crime could, on paying a sum of money, be invested with such orders as constituted him in the eye of the law, an ecclesiastical person, and thenceforth he was free from all law, and could bid defiance to all justice. We are constantly told that the evils that are admitted to have existed in these ages are to be attributed to the character of the times, and that the clergy did but partake of the lawless notions that then universally prevailed. But we believe a careful examination of history would shew that the lawlessness of the times was chiefly due to the conduct of the clergy, in protecting from the hand of justice all offenders whose wealth or influence could make it worth their while to interest themselves in their behalf.

Let us now go back to the apostolic times, and seek for other causes that led to the undue exaltation of the clergy, and the undue assumption of power. During the first three centuries, the christian community was subject, as you all know, to much persecution. Now and then however there was a period of repose, regularly alternating with fierce and unsparing persecution. Sometimes this persecution was exclusively confined to the bishops and office-bearers in the church, and it always, as a matter of course, fell with peculiar heaviness upon them. The natural consequence of this was, that they were looked upon by the Christian people with peculiar honor, not only as those who were set over them in the Lord, but as those also who were always delivered unto death for the testimony of the Lord Jesus. Now this was all well and proper, so long as the spirits of the apostles and martyrs animated the breasts of the bishops. But this very feeling, (so liable are ever the natural dispositions of man to tend to evil and produce evil results,) this very feeling tended to introduce men into the offices of the church who were of another spirit from the apostles, and who cared not for the flock but for the fleece. It is an historical fact that long before the establishment of Christianity as the religion of the empire by Constantine the Great, and while the fury of persecution was yet raging, the riches of the clergy had greatly increased. This is a point of very considerable moment, and one that is not dwelt upon as its importance deserves in the ordinary histories. It is a remarkable fact, that so early as the beginning of the 3rd century, the riches of the church formed one of the inducements to the avaricious emperors

to persecute it. Father Paul, a Romanist writer, says, "the vast increase of her wealth from the year 220, began to be looked on with an envious eye, even by the emperors themselves; and gave occasion to Decius, the emperor, to seize the person of St. Lawrence, a Roman deacon, in hopes to have made himself master of the immense treasures of the church. In effect, most of the persecutions which it suffered from the death of the emperor Leonidas, arose from the same cause; for when the princes or the captains of the guards wanted money, they found no shorter expedient for raising it, than by seizing the estate of the Christian Church."*

The accumulation of riches in the hands of the clergy was certainly not what was intended by our blessed Lord, when he said "the laborer is worthy of his hire," or by the Apostle when he wrote under the inspiration of the Holy Spirit, "let him that is taught communicate unto him that teacheth." Yet at this early period, the people, feeling that veneration for their ministers which was justly due to those who were not only their instructors in holy things, but the leaders also of that sacramental host who were doomed to persecution and death, gave more largely than was needful for providing things honest in the sight of all men; and the consequence was that a bait was offered to avarice, and from a very early period men sought and gained admission into the office of the priesthood for the sake of the temporal benefits that it conferred upon them. If it be not necessarily true that a poor church, is always a pure church, all experience shews conversely that a church which has accumulated riches cannot long remain pure. The apostle declares that he who desires the office of a bishop desireth a good work; but soon it might have been said more truly, that he who desireth the office of a bishop desireth a good income. The general corruption of the clergy, and their undue removal from their flocks, led by natural consequence to the undue exaltation of the orders of them one above the other. In the days when men sought rather the work of a bishop as a means of doing good, there was no temptation to them to change their places, or seek for what is now called preferment. But when the riches of the church increased, then it became an object of ambition to be placed over the richest and most influential congregation. The bishops of the villages looked with anxiety for an opportunity of translation into the towns and cities. The bishops of these latter came to be regarded as exalted above those of the former. The men of greatest talents or of greatest influence obtained the most desirable appointments, and the less desirable were of course occupied by men of an inferior grade. Thus were introduced those distinctions between the different ministers of the church which have produced such disastrous consequences in every age since the days of the apostles. The notion of presbyterial or episcopal parity being thus lost, the distinctions between the dignified and undignified clergy waxed wider and wider. The bishop of a city being generally a man of greater talent, greater influence and greater wealth than the bishops of the neighbouring towns, was looked up to by these as of a superior grade to themselves, while they again assumed a superiority over the bishops of the vil-

* Father Paul on Benefices, quoted by Mr. Gibson of Glasgow.

lages. Rome being then the capital of the world, and as superior to all other cities as the largest of them was superior to the ordinary villages and hamlets, the bishopric of Rome became the grand object of ambition for the churchman's heart. And all were ready to admit the superiority of that situation to their own, since they all desired, and many of them hoped, one day to occupy it.

In all this we see nothing at work but principles of the most ordinary kind. Yet these principles led by a slow and sure development to all the assumptions of the Papacy. The first step in the assumption was the claim to moderate or preside in the Presbyteries or Councils of Bishops. This was first conceded as a mark of respect due to him, who, on account of superior talents or superior piety, had been raised to the most influential position in the Church. But that which had been conceded as a mark of respect was soon claimed as an inalienable right. The bishop of Rome was thus acknowledged as superior to all other bishops, but without any authority over them. He was acknowledged as first in rank and honor, but without any superiority of authority or degree. He was in fact what has been accurately denominated "*primus inter pares*," an expression by which is indicated the respect that is due to the eldest brother of a family from his younger brothers, but not the authority which a father is entitled to exercise over his children. It was at a considerable later period that the title and authority of Universal Bishop were assumed by the bishop of Rome; and it is a very remarkable fact that before any such assumption ever entered into the mind of one of the Roman bishops, it was actually made by a bishop of Constantinople, and condemned as a most anti-christian act by two successive bishops of Rome. John, bishop of Constantinople, near the end of the 6th century, assumed to himself the title of Universal Bishop. Pelagius II., being then bishop of Rome, remonstrated against the innovation, not on the ground that the title was due only to the bishop of Rome, and therefore could not with propriety be assumed by the bishop of Constantinople, but on the ground that such an assumption *by any one whatsoever* was prejudicial to the episcopal order, and was actually anti-christian. In a letter addressed to a Synod then sitting at Constantinople, he writes, that they ought not to acknowledge John as Universal Bishop, unless they purposed to depart away from the communion of all other bishops. "Let no patriarch," says he, "use such a title, for if the chief patriarch be called Universal, the name of a patriarch would be taken away thereby from all others; but God forbid it should ever enter into the heart of a Christian to assume any thing to himself whereby the honor of his brethren should be debased. For this cause I, in my epistles, never call any by that name, for fear that by giving him more than is his due, I might seem to take away that which of right belongs to him. For the devil, our adversary, goeth about like a roaring lion, exercising his rage upon the humble and meek-hearted, and seeking to devour the very principal members of the Church. For he (that is John) comes very near to him of whom it is written, 'this is he which is king over all the children of pride.' These words I speak with grief of mind, seeing our brother and fellow-bishop John, in despite of the command-

ment of our Saviour, the precepts of the Apostles and Canons of the Church, by this haughty name makes himself his, (*i. e.* the devil's) fore-runner, and hereby goes about to attribute to himself all those things which belong properly to the Head himself, that is Christ; and by the usurpation of this pompous title, to bring under his subjection all the members of Christ."—While John, bishop of Constantinople, was yet alive, Pelagius was succeeded in the See of Rome by Gregory the Great. He also remonstrates against this usurpation, compares John to Satan, who not content with a dignity equal to that of the other angels, presumed to adopt a title and aspire to a rank superior to theirs; and what is very remarkable, as if he had been directed by God to employ the very argument that is most galling to his own usurping successors, says thus, that it is clear to all who read the Scriptures that Peter is nowhere called the Universal Apostle, and yet his co-bishop John had impiously and profanely adopted the style and title of Universal Bishop. It was not long, however, after this Gregory had written so strenuously against the assumption of this title, when his own successor openly claimed it. The mode of its being conferred upon him is singular. One Phocas, a centurion, rebelled against the emperor Maurice, and was through the favor of the soldiers proclaimed Emperor; the Emperor fled with his wife and children, but was pursued by Phocas, who slew his wife and children before his eyes, and then caused him to be brutally murdered. Phocas was now Emperor; but had not been recognized by the Church. He solicited the bishop of Constantinople to acknowledge him as Emperor, but he had spirit enough to refuse to do honor to a soldier on whose head was the blood of his general, to a subject who had assassinated his sovereign, to a miscreant who had murdered a virtuous man. He therefore applied to Boniface III., bishop of Rome, who consented to aid him in establishing himself on the imperial throne, on condition that the Roman See should be exalted to the supremacy of the universal Church, its bishop be acknowledged as the universal bishop, and all other bishops and all other churches be in subjection to him. This, be it observed, is the account of the matter given by Baronius, the best accredited of all the Romanist historians, and it cannot be controverted by any Romanist whatever. It is vain to trace further the progress of usurpation. The universal bishop soon became the vicar of God, the ruler of all the kings and princes of the earth; not satisfied with claiming authority in spiritual things, and enforcing his authority by spiritual penalties, he assumed all the state of a temporal prince, and claimed to be, as the representative of the Divine Majesty upon earth, exalted above all princes and all kings and nations of the earth. There was but one step further that blasphemous man could go, and that step was actually taken. It was the fourth Lateran council, convened in 1215, that first gave to a Pope the name and title of the Lord God. The name by which he was there distinguished is *Dominus Deus noster Papa*, or our Lord God the Pope. We read with horror of a fawning sycophantish multitude exclaiming in the vehemence of their enthusiasm, 'it is the voice of God and not of a man,' and wonder not when we are told that the angel of

the Lord immediately smote the object of the frantic idolatry. But when we read of an assembly of 412 bishops, convened in solemn council, deliberately and formally ascribing that very name of God to a weak fallible sinful man, we find all ordinary horror to be too little for the occasion.

We now proceed to remark that many of the assumptions of the Romish hierarchy are continually vindicated on the ground that the bishop of Rome is the successor of the apostle Peter, the first and chief of all the apostles, and consequently he, the bishop of Rome, is the chief of all bishops and the head of the Church. It will be necessary for us to give some attention to this argument. To use for a little the language of the logicians; we deny both the major and the minor premises and the conclusion; or in plain language, we deny that Peter had any authority over the other apostles; we deny that Peter was ever bishop of Rome; and we deny that, although Peter could be proved to have had authority over the other Apostles, and though it were as certain that he was bishop of Rome as it is certain that he was not, it would follow that the bishops of Rome have any authority over other bishops. In the first place we deny that Peter ever possessed any authority over the other Apostles. The advocates of the Romish system rest their arguments in favor of such authority on three passages of Scripture. These are as follows: "I say unto thee, thou art Peter, and on this rock I will build my church." This is the first. "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This is the second. "He saith unto him, Simon son of Jonas, lovest thou me? He saith unto him, yea Lord, thou knowest that I love thee. He saith unto him, feed my sheep." Now without entering into any discussion whatsoever as to the precise import of these passages, it is amply sufficient for all the purposes of our argument to shew that whatever office or privilege is conferred by Christ upon Peter, precisely the same office and privilege is conferred by other passages upon all the apostles, and consequently no kind of pre-eminence is ascribed to Peter. Whereas our Lord said, "Upon this rock I will build my Church," it is said expressly in the epistle to the Ephesians that the Church is built upon the foundation of the apostles and prophets. Of course you are aware that it is disputed whether Peter was really the rock on which our Saviour said that he would build his church, and that many of the Fathers as well as modern commentators deny that it was so. But it is not at all necessary for our argument to deny this: it is quite sufficient for us to know that the Scriptures recognise all the Apostles and Prophets as equally the foundation of that Church of which Jesus himself is the chief corner-stone. Again, whereas it is said of Peter, "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven," it is said to all the Apostles in almost the very same words, "whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Here again it is of no consequence to us to

enquire what prerogative was here conferred on Peter ; it is enough for us that whatever prerogative was conferred on him, precisely the same was conferred on the other Apostles. And lastly, whereas our Lord gave to Simon the charge, " Feed my lambs, and feed my sheep," precisely the same charge was given by the Apostle to the presbyters or bishops of the church at Ephesus ; according as it is said by the Apostle in his address to them, " Take heed unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood."

But if this supremacy existed, surely we should find some allusion or reference to it in the writings of the Old Testament. Now how stands the fact ? We find the Apostles and elders assembled together at Jerusalem in solemn council to deliberate upon a point of great moment. In that presbytery or council we find Peter present, and find him speaking, or as we would say in modern days making a motion, but we find another Apostle altogether presiding and holding the chief place. We do not argue from this that James was superior to Peter and the other Apostles ; but we do argue that there was amongst them a perfect parity or equality. Again, we have two epistles by Peter himself, does he in them assume any superiority over the other Apostles ? or write in such a way as we should expect that he would write were he invested with such authority as is claimed by the bishops of Rome, his so-called successors ? No such thing. He writes to the elders simply as one of themselves ; " the elders who are among you I exhort, who also am an elder." Would it have been honest had he possessed an authority not only over all bishops or elders, such as is claimed by the bishops of Rome, but even over the Apostles themselves, would it, we say, have been honest to have kept this out of view, and to have founded his claim upon their respectful attention only on the ground of his being himself an elder like them ? But, if it be said that this only indicates his great humility and condescension, then turn we to the writings of John and Paul, who would as much have delighted to exalt their chief, had he been their chief, as he would have delighted to debase himself. Throughout the whole of their writings do we find any such assertion, or any expression which could be understood to imply that they held a secondary rank or station in the Church ? Throughout the three epistles of John and the fourteen of Paul there is no such expression. It may be interesting to examine all the passages in which Peter is named in these writings ; and to see whether in any one of them any such supremacy is ascribed to him as is claimed for the bishop of Rome. It is somewhat remarkable that Peter is not named or alluded to in any of the epistles of Paul except two. These are the first epistle to the Corinthians and the epistle to the Galatians ; in the former of which he is named four times, and in the latter six times. Let us then examine all these passages in detail. In 1 Cor. i. 12, it is thus written, " Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of C  phas, and I of Christ." Here we see no difference whatever put between Paul an Apostle, Apollos who was not an Apostle, and C  phas or Peter. The Corinthians were equally blamed for exalting one above the other,

as much the party who exalted Cephas above Apollos as that which exalted Apollos above Cephas. Again, in the 3rd chapter, 21 v. of the same epistle it is written, "All things are yours, whether Paul, or Apollos or Cephas." Here, again, there is no distinction whatever made between these three ministers of the New Testament. In 1 Cor. ix. 5. "Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord and Cephas." Here again Peter is introduced simply as a married man, and as standing on precisely the same footing with two other Apostles. 1 Cor. xv. 4. "That he was buried, and that he rose again the third day according to the Scriptures, and that he was seen of Cephas, then of the twelve." Now this is the mere statement of an historical fact. Gal. i. 18. "I went up to Jerusalem to see Peter, and abode with him fifteen days, but other of the Apostles saw I none save John, the Lord's brother." Now the Apostle in this passage is proving that his doctrine was not after man, and that his commission as an Apostle was not received from men. He therefore states that for three years he laboured as an Apostle without ever having seen any of his brother Apostles. At the end of that time he went to see Peter; but where would have been the significancy of his saying that he then saw none of the Apostles but Peter and James, if Peter had had any power or authority over the other Apostles, since the having gone to see him would have given color to the mistaken notion that Paul had derived his doctrine and his commission from men, far more than if he had seen all the rest of the apostles together. Gal. ii. 9. "And when James, Cephas and John, who seemed to be pillars, perceived the grace which was given unto me, they gave to me and Barnabas the right hand of fellowship." If this passage do not teach the doctrine of perfect presbyterial or episcopal parity we shall despair of finding the doctrine asserted in the writings of Samuel Rutherford and Stillingfleet. Would any Romanist have written in regard to his reception at Rome, that he received a hearty welcome from this Cardinal and the Pope and that Bishop? It is impossible. Again in v. 11 of the same chapter we read, "but when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Was Paul a man not afraid to speak evil of dignities? Or was Peter the universal infallible bishop, in whose breast, as in a desk, is locked up all law? Gal. ii. 7, 8. "When they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was to Peter, for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the gentiles." This passage should be fatal to the arguments of the Romanists,—since theirs, being a gentile church, was more peculiarly under the province of Paul than that of Peter; but at present we have only to do with the fact that Paul here asserts the perfect equality of his own office with that of Peter.

These are all the passages in which Peter is named in the writings of Paul, and we are willing to stake the whole argument upon them. It is impossible for any ingenuity to extort out of any one of them, or out of all put together, the most distant allusion to any supremacy or superiority claimed by or conceded to Peter over the other Apostles.

The Romanists do not indeed, so far as we have seen or heard, try to get over these arguments, but they rest the cause of Peter's supremacy, and that of the bishops of Rome, on such precious arguments as these. Christ taught out of Peter's ship; but the see of Rome is Peter's ship or vessel, and the doctrine that proceeds from it is the true doctrine and the very teaching of Christ himself. And again, Peter said, "Lord, here are two swords, and he said, it is enough." What! are these two swords, say the Romanist divines, but the civil power and the spiritual power, which were both in the hands of Peter, and in virtue of which his successors in the Roman see exercise all authority and power both over the souls and the bodies of men!

We trust thus we have shown, to recur to logical terms, that the major proposition of the Romanist syllogism is altogether false; and this is sufficient to overthrow the conclusion. But the minor is equally false. It can be certainly proved that Peter never was bishop of Rome, and that the popes or bishops of Rome are not in any respect his successors. We do not deny that Peter was at Rome, although it is certain that the tradition regarding his being there is incorrect, for it contradicts itself in regard to dates. We are quite willing, however, to admit that he was at Rome, and that he suffered martyrdom there. But we deny that he was either the founder of the church there, or that he ever was Bishop of the church. For the full argument on this point, we refer you to the learned Dr. Cave's life of St. Peter, and shall present you very briefly with the substance of it. It is stated by Jerome in the fourth century, that "Peter, having preached to the Jews in Pontus, Galatia, Cappadocia, Asia and Bithynia, proceeded to Rome in the second year of Claudius, and held the Episcopal chair twenty-five years." Now this statement appears sufficiently circumstantial, but it will be found on examination to be quite incorrect.

It is agreed that the second year of the reign of Claudius was the 42nd year of the Christian era. Now the Scriptures inform us that Peter was imprisoned at Jerusalem, and miraculously delivered, just before the death of Herod Agrippa, which took place in the fourth year of the reign of Claudius, or A. D. 44. Two years therefore after Jerome says that Peter had assumed the Episcopacy of Rome, he was in prison at Jerusalem. In the year 49, or the 9th year of Claudius, all Jews were commanded to quit Rome, and this decree extended to the Christian Jews, for it was in consequence of it that Aquila and Priscilla left Italy. Now there is not the slightest reason to believe that Peter was then there, and if he had been there, he must have left with his countrymen. Two years after this again, or A. D. 51, was held the Council or Presbytery at Jerusalem, in which, as we have seen, Peter took an active part. It is generally believed, that Paul's epistle to the Romans was written A. D. 58, and it must have been about that time. This epistle contains especial mention of many of the saints of Rome, but not the slightest allusion is made to Peter. He certainly was not then there, and we think it highly probable, from no allusion being made to him, that hitherto he had not been at Rome at all. A little more than two years after this again, i. e. in the spring of 61, Paul himself came to Rome. The reception he met with there is described,

but no allusion is made to Peter. When Paul first appeared before the Emperor he informs us that no man stood with him, but all forsook him. Surely then we may fairly conclude that Peter was not there. Thus do we see that during 19 of the 22 years which Jerome says St. Peter was bishop of Rome he was not there at all. The whole story of his having been bishop of Rome is a mere figment; and if we allow, which we do only because we have neither the means of disproving it nor the Romanists of proving it, that he may have come to Rome after Paul left it the first time, it makes nothing for the argument that he was ever bishop there.

Thus have we shown that both the major and minor propositions of the argument are utterly false, and thus the conclusion is doubly unsound; but on this point we can afford to be exceedingly generous to our Romanist antagonists, and we care not though we should give them up both these points, for we can beat them still. Suppose then that it were just as true as it is false, that Peter was the prince of the Apostles, and supposing it were just as true as it is demonstrably false that Peter was bishop of Rome, there is not a step made towards proving the supremacy of the Pope. Supposing it were true that Peter as an Apostle had a superiority over the other Apostles, and that Peter was bishop of Rome, it does not follow that other bishops of Rome who are not apostles have any superiority over other bishops who are not apostles. Unless it could be shown that Peter *as Bishop of Rome*, and *because* he was bishop of Rome, had a superiority over the other Apostles, as bishops of other inferior sees, and *because* they were bishops of inferior sees, the argument is good for nothing. But this we believe not even any Romanist would attempt to prove. But then they will say that while it must be admitted that Peter did not receive his supremacy *as* bishop of Rome, and *because* he was bishop of Rome, yet having received this supremacy as an Apostle, and with this supremacy having become bishop of Rome, he handed down this supremacy by succession to all subsequent bishops of Rome; and thus we come to the perplexed question of Apostolic succession. Now here we might fairly challenge all the Romanists in the world to prove the uninterrupted succession of their bishops from Peter, but we feel disposed again to exercise an amazing stretch of generosity, and concede even this very important point. Suppose then that it is admitted that the Bishops of Rome have derived an uninterrupted succession from Peter, suppose it forgotten altogether that bishops of Rome have excommunicated their predecessors, and thereby nullified all their acts, and consequently their own ordination. Suppose it be forgotten that there have been rival Popes, and that the question as to the true right of succession has never been decided. Suppose it forgotten that on one occasion a woman was pope, who could not transmit the succession,—we are still prepared to maintain that Peter did not and could not transmit the apostleship, or that character or relation in which he is asserted to have possessed a superiority over the other apostles. And on this point our witnesses are unexceptionable, for they are Peter and Paul.

One of the first acts of the eleven apostles after the ascension of our blessed Lord, was the election of a successor to Judas, who had gone

to his own place. Now Peter describes to them the essential qualifications for this high office, and his words are these—"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Here it is by plain implication intimated that no one was fit to be an apostle who had not personally seen and conversed with Christ; and hence we believe the fathers are unanimous in calling those, and those only, apostolic men, who had seen and conversed with Christ. They only were capable of being elected to the apostleship, just as those were called consular men who had the proper qualifications for being elected to the consulship. And precisely to the same effect is the argument of Paul, when vindicating his own apostleship; he says, "Am not I an Apostle, have not I seen Christ?" Whatever privileges therefore any Apostle possessed, as an Apostle, he could not transmit them to any who had not seen or conversed with the Saviour. But suppose it were admitted that Peter had power *as Bishop of Rome* to transmit to his successors in that see all the privileges that our Lord conferred on him *as an Apostle*, we are afraid the admission would be rather too much for the Romanist. Our Lord said to Peter for example, "Feed my sheep;" therefore says the Romanist, it is the peculiar privilege of the pope or bishop of Rome to be the universal bishop of the Church, or pastor of the flock of Christ. Very well then, let us admit for a moment the validity of this reasoning, and let us apply it to a precisely similar case. On another occasion our Lord said to Peter, "get thee behind me Satan, thou art an offence to me, for thou savorest not the things which be of God, but the things which be of men." We submit that this is a fair test of a principle, and if the Romanist is not willing to abide by this application of his own principle, he ought to depart from it altogether. If he will have the benefit derivable from the appellation of a "rock," he must be content to take the appellation of "Satan." If he be desirous to appropriate to himself the charge "feed my sheep," he must not quarrel with the command "get thee behind me." He ought not to attempt to make his vaunted ordination like a filter to let through and transmit all that is pure and good, and to keep back all that is impure and bad.

But this leads us to make a few remarks on this doctrine of ordination, or succession by ordination, which, after all, is the stronghold in which the papacy has intrenched itself.

Ordination is a solemn act, by which a man is admitted into a most responsible office; but the Scriptures never lead us to suppose that there is any thing mysterious in it. The papists, however, have mystified it amazingly, and have made it consist in the conferring of what they call a *character*, or stamp or sign, by which men ordained are distinguished in some inexplicable way from all other men. Contests have run very high amongst the Romanist doctors in regard to this character, and on the subject we shall take the liberty to introduce a quotation from a writer, whose acuteness of argument and pungency of wit are only equalled by the profundity of his learning.

“Two puzzling questions have been moved on this subject, which were hotly agitated, but not solved, in the council of Trent, where it was thought necessary, however, to make a decree, affirming the character in opposition to one of the Lutheran articles denying it. One question is, wherein it consists; the other, whereon it is imprinted. In answer to the former, relating to the quiddity of the character, as these sophisters love to express it, it has been observed, first negatively, that it cannot be an infusion of grace, as of faith, hope, or charity, because, say our profound disquisitors, all the seven sacraments confer grace, whereas it is only the three that cannot be repeated, the unrepeatable, which imprint a character; besides, it can be neither grace nor virtue for this other reason: both these may be lost, whereas the character is indelible. As little can it be a particular qualification, which fits the person for the discharge of the duties of the office, for a man may become totally unqualified by age and infirmities, or he may unqualify himself by vice. Besides, it has never been denied that persons, very ill qualified, have been ordained, and never appeared one jot better qualified after their ordination than before. It could not be the gift of justification, because this is what the impenitent, in mortal sin, does not receive in any sacrament; and yet an impenitent, in mortal sin, may be ordained and receive the character. But to consider the thing positively, there were who maintained that it was a quality. Among those there were four different opinions, according to the four sorts of qualities distinguished in the schools. Some affirmed that it is a spiritual power, others a habit or disposition, others a spiritual figure; nor was the notion that it is a sensible metaphorical quality without its advocates. Some would have it to be a real relation, others a fabric of the mind; though it was by no means clear how far these considered it as removed from nothing.

“As to the second question, the *ubi* of the character, there was no less variety of sentiments than about the first, some placing it in the essence of the soul, others in the understanding; some in the will, and others more plausibly in the imagination; others even in the hands and the tongue; but by the general voice, the body was excluded. So that the whole of what they agreed in amounts to this, that in the unrepeatable sacraments, as they call them, something, they know not what, is imprinted, they know not how, on something in the soul of the recipient, they know not where, which never can be deleted.

“In regard to the indelibility all agreed, insomuch, that though a bishop, priest, or deacon, turn heretic or schismatic, deist or atheist, he still retains the character, and though not a christian man, he is still a christian bishop, priest, or deacon; nay though he be degraded from his office and excommunicated, he is, in respect of the character, still the same. Though he be cut off from the church, he is still a minister in the church. In such a situation to perform any of the sacred functions, would be in him a deadly sin, but these would be equally valid as before. Thus he may not be within the pale of the church himself, and yet be in the church a minister of Jesus Christ. He may openly and solemnly blaspheme God, and abjure the faith of Christ; he may apostatize to Judaism, to Mahometism, or to Paganism, he still retains the character. He may even become a priest of Jupiter, or a priest of Baal, and still continue a priest of Jesus Christ. The character, say the schoolmen, is not cancelled in the damned, but remains with the

wicked to their disgrace and greater confusion ; so that even in hell they are the ministers of Jesus Christ, and the messengers of the new covenant. Nor is it cancelled in the blessed, but remains in heaven with them for their greater glory and ornament.”*

Another stronghold in which the Romanists are fond of intrenching themselves, is composed of analogies drawn from the Jewish church. The Judaizing system was very early introduced into the church, and gave rise to much contention, and an extensive crop of evils, even in the days of the apostles. We are not prepared to deny that our blessed Lord, in choosing twelve apostles, had reference to the twelve patriarchs or heads of the Jewish tribes, nor that the seventy disciples were chosen with reference to the number of members in the Jewish council or Sanhedrim. But while it may very safely be admitted that there was more than an incidental co-incidence in regard to the numbers of these officers, it is clear from the Scriptures that there was no resemblance whatever between the offices themselves. But when Judaism had been to a considerable extent infused into the Christian Church, then there were not wanting those who drew analogies between the Jewish and the Christian dispensations, and gradually introduced the beggarly elements of the one into the purer and more elevated and more perfect dispensation. The deacons were considered to have taken the place of the Levites, and the elders or bishops of the priests. The analogy was easily extended, and as the Jewish temple had a high priest, it was necessary that the Christian Church also should have a bishop raised above all other bishops. Strange that they should have forgotten how distinctly it is said, again and again, that Jesus Christ is the true high priest of the Christian Church, that he has entered within the veil, even into the Holy of Holies, bearing his own blood once offered as an all-sufficient atonement for the sins of all his people ! This corruption drew a host of others in its train. The Jewish priests were sacrificers, and thus it was needful that the Christian priests should have a sacrifice too. Thus, we believe, was first invented the sacrifice of the mass, from which was afterwards, but at a considerable interval, derived the blasphemous doctrine of transubstantiation. Again, the Jewish high priest was invested with the power, by means of the Urim and Thummim, of giving infallible advice to God’s ancient people. How this power was exercised we cannot tell, but that the High Priest alone possessed it is very evident. The bishop of Rome having constituted himself High Priest of the Christian temple, and forgetting that the Spirit of God is promised to all Christ’s people to lead them unto all truth, assumed to himself the prerogative of infallibility. You are aware that the Romanists are sadly divided among themselves as to the residence of this infallibility, some holding that it belongs to the Pope, others that it belongs only to the Pope in conjunction with his Cardinals, others that it is not possessed by the Pope at all, but requires for its exercise the meeting of a general council with the Pope at its head. We believe, however, the truth of the matter to be as we have stated it. It was first assumed by the Pope in imitation of the Urim and Thummim of the Jewish High Priest, and then when occasions occurred when Popes gave very glaring proofs

* Campbell’s Lectures on Ecclesiastical History.

of their fallibility, the defenders of the system shifted their ground from time to time, maintaining always, as in the case of the *character* in ordination, that there was infallibility somewhere, but neither agreed as to its *quid* nor its *ubi*.

But this falls not within the present part of our subject. We should now mention some of the political circumstances that aided the development of the Papal system, but first, we call you to observe, as a point of very considerable moment, that almost all the germs of corruption of the Church originated at a time when political circumstances had no control over the Church. The seeds of the grand apostasy were sown long before the days of Constantine; and we think this a point of great importance, both in its bearing upon the mode of our conducting the controversy with Romanism, and on the estimates that we are led to form of Popery in the aspects in which it is presented to us in the British territory at the present day. In regard to the mode of conducting the controversy with the Romanists, if we take up the notion that the chief corruption of the Church originated at or after the recognition of Christianity as the religion of the empire by Constantine the Great, we shall place ourselves on untenable ground; for our opponents will certainly be able to shew us at least the germs of almost all their corruptions existing at a prior period. We have no special interest in defending church establishments, having now, as you are all probably aware, no personal interest in their support; but we are interested in placing the question between Romanism and Protestantism on a right footing; and we are called solemnly to warn you that you will take altogether wrong ground if you suppose that the establishment of Christianity by Constantine, or the connection between Church and state, was the originating cause of Popery. And then in regard to the view that such a notion would be apt to lead us to entertain of Popery; if we take up the notion that Popery originated with the establishment of the Church, we shall be very apt to conclude that Popery when unestablished has lost a considerable part of its evil. Now this we apprehend were a most dangerous delusion. Popery is at this moment as bad a thing in Ireland and in British India, where it is unestablished, as it is in Spain where it is established. Its evils were not produced by its establishment, and they cannot be eradicated by its dis-establishment.

We now, however, proceed to show some of the ways in which political events aided the development of the papal system. This point we must handle very briefly. At the period of Christ's coming into the world, and for two centuries thereafter, Rome was without question the mistress of the world. At this time the emperor was all in all in Rome. To him there was none equal, none second. But ere long the power of the empire was weakened. The tyranny and other crimes of several of the emperors, and the growing immorality and effeminacy of the people, led the way to the prostration of the strength of imperial Rome. Near the beginning of the 4th century, Constantine ascended the imperial throne, a man vastly superior in many respects to many both of his predecessors and successors, but withal a weak man, without much decision of character or strength of principle. He,

probably in part from conviction, and in part because he saw that it would be beneficial to himself by attaching to him a now large and powerful party in the state, avowed himself a member of the Christian Church, and threw all the weight of his crown and sceptre into the already preponderating scale of the Church's influence and power. It was the pleasure of this emperor to found a new capital for the empire by turning the town of Byzantium into a metropolis, called, after his own name, Constantinople. Here he generally resided, and thus left the papal influence to work without restraint in Rome. The popes were not slow to take advantage of this opportunity, and gradually extended their usurpations; and when on the death of the emperor Theodore, the empire was divided into two, and Rome and Constantinople became the seats of rival powers, the popes had gained sufficient influence to enable them, without exercising sovereignty openly and avowedly, to maintain in the presence of the emperor many of those privileges and immunities which they usurped in the absence of the emperor from Rome. Towards the end of the fifth century the western empire fell. The Heruli, the Ostrogoths, and other barbarians overran Italy; and this must be considered as in some measure the turning point of papal power. It was, so to speak, the crisis of their history, when they must either rise to an eminence they never possessed before, or be for ever fallen. It was the policy of these barbarians to court those who, without appearing to assume any authority that might be prejudicial to theirs, exercised so powerful an influence over the minds of the people. It is not for us to detail all the changes and revolutions which followed. It was always the interest of the party in power to court the Pope and clergy of Rome, and it was as uniformly the policy of the Popes to take advantage of this willingness on the part of the ruling power, and so forward their own views. They had now, so to speak, a new people, to whom Christianity in its purity, was unknown, even by tradition. They were not unwilling to embrace what was presented them under the name of Christianity, because they had no religion worthy of the name, and because Christianity was offered to them diluted so as to suit their taste. Thus it was that Popery was diffused, almost without resistance, over the whole of Europe, simply because those who knew any thing better were either extirpated or subjugated, precisely as at a somewhat earlier period in Britain, the Saxons had expelled the Culdees, who never acknowledged the authority of the Popes, and having driven them into the Western islands of Scotland, were themselves christianized or papalized by the emissaries of Rome. Thus Europe was peopled by a race who, having received all they knew of Christianity from Rome, were willing to take it with all its corruptions, simply because they had no means of judging whether it was right or wrong. Among such a people, rough and hardy, and brave, but ignorant and superstitious, the clergy of Rome could do any thing. Being the sole depositories of the power of reading and writing, they illustrated the truth of the famous adage, "*knowledge is power.*" It was not long before the princes were all, by one method or another, brought into a state of absolute vassalage to the See of Rome, acknowledging themselves as holding their crowns by fealty to the Vicar of the Lord

Jesus. As it was the policy of the feudal barons to keep their retainers always employed, so was it of the Bishops of Rome. Hence originated the crusades, which, whatever were their consequences under the superintending sway of God, were doubtless intended to rivet the chains of Rome upon the necks of the princes and people of Christendom. This is a very brief and rapid sketch of some of the principal political events which aided the development of papal power. It were long to tell by what a series of forgeries and frauds their property was acquired. Enough to say that even Romanist writers themselves acknowledge many of those documents to be forged which conferred riches and estates on the Bishop of Rome.

You have thus, dear friends and brethren, had some specimens of the ways in which the *Mystery of Iniquity* wrought, and how the naturally corrupt and depraved heart of man, by slow and gradual steps, converted that which was given by God for the purpose of effecting man's emancipation from bondage and misery, into an instrument of degrading and demoralizing the bodies and souls of men. Let me call upon you, then, to bless the Lord, and all that is within you, to magnify his holy name, who has delivered us and our beloved country from those shackles, and that tyranny under which many other nations still groan. Let me call upon you, knowing the insidiousness of the system, not to receive it though it should come to you in the guise of an angel of light. Some call this bigotry and fanaticism—let them do so. It is the bigotry of knowledge, it is the fanaticism of love. We can call God, who knoweth the hearts of all, to witness that there is not a Romanist on the face of the whole earth to whom we bear the smallest particle of ill-will ; but he who loveth God must hate Romanism. He who loveth man must hate it, for it is the enemy alike of God and man. Let me beg of you, then, Christian friends and brethren, to pray and to labor for the emancipation of your fellow-men from these bonds, and for the vindication of the rights and liberties of mankind, and for the glory of our God, who shall destroy this and every other form of antichrist by the breath of his mouth when he comes in his glory. Beware lest you be carried away by the plausible sophistries that are so rife at the present day ; care not though you be called illiberal and ungenerous, but make up your minds to this, that you will never, in any way, be parties towards any compromise with Rome. You have, through the blessing of God on the valor of his honored servants of the Reformation, inherited the noblest of all treasures, a free Bible. You are subjects of a kingdom in which every man may read in his own tongue the unsearchable riches of God. Be this then the subject of your thanksgiving and joy, that the Bible is, wherever the sway of our Queen extends, unfettered as the winds that blow over, and the waters that roll around, our island-country. While this is the case, while Britain is the land of the Bible, it will be the home of freedom and of peace. But let Britain's government and Britain's people once forget what they owe to the Bible, and what to the Reformers, who braved the thunders of the Vatican in order to rescue the Bible from its prison-house, and set it free to roam over every fruitful valley and every romantic dell—then they may write Ichabod upon the rocks that encircle their isle, to

tell to the mariner that approaches the shores that their glory is departed. Far rather would we see the proud flag of England struck before a ruthless foe ; far rather would we see her armies turning their backs upon a field of dishonor, than we would see Romanism favored, countenanced and praised. Though our navies were scattered, and our armies routed, there is yet a spirit in British hearts and a force in British arms, that, by the blessing of God on a righteous cause, might soon restore our country to her proper pre-eminence among the nations ; but let her leave her allegiance to the Bible and the God of the Bible, and thenceforth she makes the Lord of hosts her foe. May the Lord God of all grace give wisdom and grace unto all our rulers and unto all our people, that they may so act and rule that the blessing of the Lord may rest upon us and our land. May our Queen's throne be established in righteousness, and may the people be all righteous. Amen.

On account of the length to which the first part of this lecture necessarily extended it was deemed improper to enter upon any history of the introduction of the peculiar doctrines of popery ; the lecturer considering it better to discuss the former part of his subject pretty fully than to go over a larger amount of ground in a more cursory manner.

THE
DOCTRINE OF DIVINE GRACE,
AS
PERVERTED BY ROMANISM;
BY THE
REV. J. MACDONALD.

THE
DOCTRINE OF DIVINE GRACE,
AS
PERVERTED BY ROMANISM.

“By Grace are ye saved, through Faith, and that not of yourselves, it is the gift of God.”

THE DOCTRINE OF DIVINE GRACE, as perverted by Romanism, and especially as regards the way of a sinner's *justification* before God, is the subject on which we are now to enter. To such a topic, involving in it interests the most vital, prerogatives the most sacred, consequences the most solemn, and prospects stretching out into the everlasting ages of eternity—to such a topic, it is impossible for any rightly thinking mind to approach without seriousness of soul and earnestness of spirit, and without feeling oppressed by the thought that he is about to tread on the battle field of ages between Christ and anti-christ—a field where myriads of saints have fallen in the slaughter of martyrdom, and where more myriads of sinners have perished in their deadly delusions. “What must I do to be saved?”—the answer to this first of all questions is that with which we have really on this occasion to deal: and in the prosecution of so serious a subject our prayer has been and our prayer now is, That CHRIST our Saviour may now vouchsafe us His blessed and gracious presence,—and that His HOLY SPIRIT may so enlighten, regulate and guide our hearts and minds, that we may discern between truth and error, and hold fast the truth as it is in Jesus unto everlasting life, to the glory of God the Father! Amen.

As our object at present is simply to expose the Errors and Evils of Romanism to our own Christian brethren, who may not be sufficiently acquainted with the anti-christian character of that system, and who therefore may not feel or act towards it as they ought;—we shall endeavour to treat our subject accordingly, and make ROME so speak in your hearing, and make confession of her errors and evils in her own words, and by her own organs, as that from her own mouth she may be tried, judged and decided upon.

Assuming our own Christian ground as already fixed, defined and understood amongst us, from the Word of God, we have to shew how perverted and opposed is the doctrine of Rome on the same subject; so that it may be evident to all, that if ours be the doctrine of CHRIST concerning the grace of God in the salvation of sinners, then hers is the doctrine of an *anti-christ*;—that if ours be the truth which saves, hers is the falsehood which destroys;—that if ours be the “Article of a *standing* church,” hers is “the article of a *fallen* one.” We ask no more of our hearers now than that they bring up the Word of the Lord to their recollection as we proceed with the work of exposition; and if there be an individual present to whose judgment we would most confidently appeal our case, it is *that* Christian now before me who knows his Bible best, and loves his Bible most: for such an one can truly say with the Lord’s servants of old, “Through thy precepts I get understanding; therefore I hate every false way!”

SALVATION, in the usual Christian sense of the term, signifies man’s deliverance from that awful dominion and experience of evil by which he has been ruined and oppressed since the Fall; and his further restoration to the everlasting possession, enjoyment and fellowship of all that is good; on earth first, and afterwards in Heaven, with God and all his blessed ones for ever. Involved in the transgression of his parents, as the breach of a divine covenant—inheriting, by the transmission of natural birth, a radically depraved nature—consenting in his whole soul to the spiritual evil that pervades and surrounds him—and confirming by his deliberate and habitual practice the wickedness that agitates and emanates from his deceitful and deceived heart—man is wholly the slave and the victim of *sin*. But more than this,—being cut off by his depraved nature, by his ungodly principles, and by his rebellious conduct, from all fellowship and friendship with his holy, righteous and good Sovereign, who is the life of the soul; and being of necessity under sentence of that Law of God which he has thus broken and rejected, the *curse* of his sin rests upon him, binding him over to the second and eternal death with all its prospective horrors and actual torments. Man in this condition is declared to be lifeless, helpless, hopeless as the dead: nay in the Scriptures he is called both “perishing” and “dead”—“dead in trespasses and sins,”—dead in his relationship to God, and dead as to communion with God. He may be said to be doubly dead, in a moral and in a judicial sense: morally dead, in that by the power of sin reigning in him, he is separated from all intercourse with GOD, as the Life of his soul—judicially dead, in being sentenced by God, on account of his sin, to be for ever under the just wrath of Him in whose favour alone does life consist. Thus, over this sinful world, as over a vast sepulchre, might be written this inspired epitaph, “DEAD,”—“without God, and having no hope!”

FROM GOD alone, in such circumstances, could salvation come to our ruined race. He alone could forgive, for it was He whom sin offended:—He alone could remove the sentence of death, which he himself had passed:—He alone could restore that fellowship of spirit, which on account of transgression he had denied:—He alone possessed

those resources of creative energy, by which man might be regenerated into the lost image of God :—and He alone knew, how he might effectually impart, or safely bestow, whatever as a gracious Sovereign He might deem fit to confer on his rebellious, guilty, condemned subjects. That which He could do, he determined that he would do ; and that which he graciously purposed, he has faithfully executed and clearly revealed in his written word, for the benefit of all concerned in the great and glorious work of salvation. Salvation is thus of the Lord ; and Christianity itself in its original, pure and simple form, is a divinely constituted dispensation or ordinance, or covenant, for the conveyance of eternal life, on earth and in heaven, now and hereafter, to the helplessly and hopelessly, because spiritually, dead. Thus it is written that, “God so loved the world, that he gave his only begotten SON, that whosoever believeth on him should not perish, but have everlasting life.” Such a salvation is only for the perishing—for it is “*life*” that it brings, and it is as evidently of GOD, for it denies all origin, but the love of God, and all medium, but the Son of God. This directly leads us to state further, that—

All this salvation is IN A SAVIOUR, in *one*, complete, perfect SAVIOUR, our LORD JESUS CHRIST. In this manner, it was the will of the Godhead, that the second person in the Divine Trinity should be peculiarly manifested and glorified ;—so that he should bear even the name of “Saviour”—“Thou shalt call his name Jesus, for He shall save his people from their sins.” He undertook, and was appointed in the covenant of Godhead to do, all that was necessary for man’s salvation. He became the *son of man*, obeyed and suffered vicariously, for guilty man, offered himself a sacrifice for us on earth, and now makes intercession in heaven for transgressors : and He is revealed in the gospel, and is to be preached to all men, as the one divine, all-sufficient SAVIOUR, in whom alone is to be found God’s great salvation. All who shall ever be saved, were given to him ; all who are now saved, are saved by him ; all who would be saved, must come to him ; for in him, and in him alone, is the power of salvation. He is the “one mediator between God and man”—“the way, the truth, the life”—“no man can come unto the Father but by Him”—He is “wisdom, righteousness, sanctification and redemption.” He is the “vine,” and all true Christians, that is all saved ones, are “branches” of the vine : that is, in Christ, and in Christ alone, do they find the whole and entire and exclusive source of their spiritual or salvation-life. It is impossible for language to be more precise than is the language which declares that, “CHRIST is all, and in all :”—so that as to salvation, we hold this a first truth, “*In Christ we are complete.*” Even the work of the Holy Spirit is to testify of Christ, and “take the things of Christ, and shew them to us,” so that we may come to HIM as our Saviour.

THIS CHRISTIAN SALVATION IS BY GRACE ;—this is the third grand point to be regarded. “GRACE” is that law, or principle, according to which salvation is communicated to sinners, and in accordance with which it is to be sought or expected by them. Of this proposition what words can be more beautifully illustrative, or more

directly demonstrative, than those of the Inspired Paul, "GOD, who is rich in mercy, according to his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ;—By grace are ye saved;—and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his Grace in his kindness towards us through Christ Jesus! For by grace are ye saved, through Faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast." (Ephes. ii. 4—9.) Grace means love or kindness to the unworthy:—and thus it is a grand law or principle of the Christian salvation, that its receiver shall receive it as one unworthy of it, and as one who must bestow the whole praise and honor of the result on GOD alone, through Jesus Christ. And this is equally true, whether we view Salvation in either its external or internal relations: whether as a continued act of grace on the part of God *towards* man, wherein he pardons and accepts man, that is *justifies* him; or as a work of grace of God, wrought *in* man, to renew him after his own image, that is, wherein he *sanctifies* him: in the former case there is an exercise of God's gracious mind, that is of grace in the divine *will*, towards the sinner; in the other there is an operation of God's gracious power, that is of divine grace in its saving *energy*, within the sinner; and these two meeting in one subject, constitute the salvation which is by Christ Jesus, *that* salvation of which we say, that its one principle of dispensation is GRACE. As the grand law of our solar planetary system is that of gravitating towards one attractive centre, so is this the law of our system of salvation, even to be influenced and drawn as sinners by the Love or Grace of God in Christ crucified:—even as it is written, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." And in another place, "And I, if I be lifted up, will draw all men unto me."

BUT, HOW IS A SINNER TO COME UNTO GOD, that he may become the subject of this salvation, and be saved? We have seen that there is salvation, from God, in Christ, and that it is by grace. What must we do that we may be saved? This question was once asked of an Apostle, and his immediate and distinct answer was, "*Believe in the Lord Jesus Christ, and thou shalt be saved:*"—and we have already quoted those words of inspiration which say, "By Grace are ye saved, through *Faith*:"—and many such passages, nay a host of them, could we adduce, as you well know, to the same effect. FAITH then is that in man which responds to grace in God; and on what principle? Just on the principle that receiving responds to giving, or accepting to bestowing. God has revealed salvation in the gospel; Faith is, to believe that gospel; that is, to accept the divine testimony:—God has bestowed this salvation in Jesus Christ the Saviour; Faith is, to rely on Jesus for salvation; that is, to accept of the divine Saviour:—God dispenses this salvation by grace and by grace alone; Faith is, to trust in that grace of God as sincere and real; that is, to accept simply what God bestows freely. Here then lies the first part of the theory of salvation by faith; it is the *acceptance* of a gift, and that gift a Saviour, and salvation in him.

But there is a second part in this theory. Faith *unites*, as well as receives; nay in receiving, in the fact of having received, it unites us to what we receive, or it unites what we receive to us, so that we and the object received are now *one*. The beggar who receives or accepts an alms, says, This money is mine, and so holds it firmly in his hand: the criminal who has received a writ of pardon, grasps it to him and says, This is *mine*, and I am free!—and the drowning man grasps a deliverer's hand as his own, and says, God bless thee, thou art my saviour! So is it in salvation from sin:—the Believer receives the Saviour, and becomes *one* with him;—receives the salvation, and becomes one with it. Thus does Faith save, because it accepts and unites; and what can be supposed or imagined a more fitting grace to select as the recipient of salvation than a living Christian FAITH, which receives CHRIST himself as a Saviour, and unites the soul to him as the Mediator; establishing a *judicial* union, in virtue of which, on account of Christ's righteousness, the judicially dead sinner is justified and lives: and establishing a *spiritual* union, in virtue of which, by Christ's Spirit, the spiritually dead man is sanctified and lives for ever?—Surely in all this there is a beautiful simplicity, and singleness of plan and aim, such as the truly Christian soul can never cease to admire and adore, and such as the penitent sinner, seeking salvation, need not for one moment mistake. Truly then, as sweetly sang our much loved Gospel-Poet—

“ Oh how unlike the complex works of Man,
 “ Heaven's easy, artless, unaffected plan!
 “ No meretricious graces to beguile,
 “ No clustering ornaments to clog the pile:
 “ From ostentation as from weakness free;
 “ It stands like the cerulean arch we see,
 “ Majestic in its own simplicity.
 “ Inscribed above the portals from afar,
 “ Conspicuous as the brightness of a star,
 “ Legible only by the light they give,
 “ Stand the soul-quickenings words—BELIEVE AND LIVE!”

Were it necessary we might here adduce a multitude of passages from the whole Word of God, in addition to those already referred to, in order to fence and maintain our position in this vital subject:—but we shall confine our quotation to a few only, out of the many, and these gathered from Old and New Testaments together—ranging from the history of the Father of the Faithful, down to the inspired Epistles of him who was the chief of preachers.

“ Abraham believed in the Lord, and it was accounted to him for righteousness.” (Gen. xv. 6.—quoted also in Rom. iv.—and in James, ii.—)

“ Surely shall one say, In the Lord have I righteousness and strength—in the Lord shall all the seed of Israel be justified and shall glory.”—(Isai. xlv.)

“ All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all:—By his knowledge, shall my righteous servant justify many; for he shall bear their iniquities.”—(Isai. liii.)

“For this is the name by which he shall be called. ‘The Lord (or Jehovah) our Righteousness.’”—(Jerem. xxiii.)

“Be it known unto you therefore, men and brethren, that through This Man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.”—(Acts xiii.)

“Being justified freely by his grace, through the Redemption that is in Christ Jesus; God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God—to declare at this time his righteousness; that he might be just, and the justifier of him who believeth in Jesus. Were is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude, that a man is justified by faith, without the deeds of the law.” (Rom. iii.)

“Christ is the end of the Law for righteousness, to every one that believeth.”—(Rom. x.)

“God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”—(2 Cor. v.)

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not the works of the law; for by the work of the law shall no flesh be justified.”—(Gal. ii.)

“Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord—for whom I have suffered the loss of all things, and do count them but dung: that I may win Christ and be found in Him—not having mine own righteousness which is of the law; but that which is through the faith of Christ the righteous, which is of God by Faith.”—(Phil. iii.)

To all these let be added one summing up passage, which ascribes the whole of salvation, in its origin, medium, parts, effects, and glory, entirely and alone to God and his grace: “*But of God are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption: That according as it is written, He that glorieth, let him glory in the LORD!*”—(1 Cor. i.)

This may suffice as an outline, both doctrinal and scriptural, of the doctrine of Salvation by Grace, as held by evangelical churches of every name and in every country, in regard to these two leading points of Christian Salvation, the sinner’s justification, and the sinner’s sanctification: and such is that doctrine, which, we alledge, the Roman Apostacy has perverted in the most fatal manner;—not always, in so many terms, denying the express words of Scripture, nor always refusing the inferences to be drawn from them; but, overlaying them with whatever may conceal their meaning, alter their character, defeat their tendency, and neutralize their gracious and evangelical efficacy. In this lecture we have to do chiefly with the doctrine of *justification*: but it may be well, in passing, to shew how Rome deals with the doctrine of God’s inward grace exercised through his Spirit, in the *SANCTIFICATION* of sinful man, a doctrine which lies at the very foundation of life eternal in the souls of the saints. Towards the close of the seventeenth century, the Jansenists of France, a sect of Romanists with much that

was wrong or questionable in their theology, revived much also that was true and Scriptural in regard to the operations of divine grace in the heart; and one of the most distinguished of the party, the commentator QUESNEL, wrote popular annotations on the New Testament replete with evangelical remarks and reflections, and still admired for their quaint simplicity mingled with spiritual faithfulness. This influential work was selected by the papal supremacy of Rome for the exercise of its special discipline, and manifestation of its ecclesiastical judgment, in no ordinary form; for, it pleased Pope Clement the XIth to cause a committee of his Hierarchy to sit in examination of its contents, with instructions to select from it, in the shape of distinct propositions, all such sentiments as they deemed condemnable and worthy of his supreme censure. This committee selected, and presented to the Pope, 101 propositions, such as they deemed worthy of Rome's *Anathema*—and on these in due time that anathema was deliberately pronounced and published. Amongst these condemned propositions there are some that we cannot adopt or justify as Scriptural; but alas! there are many others, clothed almost in the very words of Scripture, descriptive either of man's need of grace, or of the power and effects of grace in the heart, which are cast out as "scandalous," "impious" and "blasphemous!"—Such are the following, which we give as selected from the Pope's own edict, well known as the "*Bull Unigenitus*," (so called because it begins with a reference to the "Only-Begotten" Son of God:)—

SIXTEEN OF THE PROPOSITIONS, CONDEMNED BY NAME IN THE
"BULL UNIGENITUS."

1. What else remains to a soul that has lost God, and his grace, but sin and the consequences of sin, a proud poverty, and a slothful indigence, that is, a general inability as to labour, prayer, and every good work?

2. The grace of Jesus Christ, the efficacious principle of every kind of good, is necessary to every good action: without it, not only nothing is done, but likewise nothing can be done.

3. In vain, O Lord, thou commandest, if Thou thyself dost not give that which Thou commandest.

4. Yes, Lord, all things are possible to him to whom thou makest all things possible, by working the same in him!

5. When God does not soften the heart, by the internal unction of his grace, exhortations and external graces serve for nothing, but to harden it the more.

6. We belong not to the New Covenant, but only so far as we are partakers of that new grace, which works in us that which God commands us to do.

7. The grace of Christ is a Sovereign grace, without which we can never confess Christ, and with which we never deny Him.

8. When God willeth to save a soul and touches it with the internal hand of His grace, no human will resists Him.

9. No graces are given except by Faith.

10. Faith is the First grace, and the fountain of all others.

11. The first grace which God grants to the sinner is, the remission of his sins.

12. Jesus Christ gave Himself up to death, that he might by His blood for ever deliver the first begotten or elect, out of the hand of the destroying angel.

13. The essential difference between the grace of Adam and of the state of innocency, and the Christian grace is this—that every one would have received the former in his own person ; whereas the latter is received only in the person of Jesus Christ risen again, to whom we are united.

14. Under the curse of the Law no good is ever done, because a man sins either by doing evil, or by avoiding only through fear.

15. What is the Church, but the congregation of the children of God, continuing in His bosom, adopted in Christ, subsisting in His person, redeemed with His blood, living by his Spirit, acting by His grace, and expecting the grace of the world to come.

16. To wrest the New Testament out of the hands of Christians or to keep it closed up, by taking from them the means of understanding it, is no other than to shut or close up the mouth of Christ in respect to them.

Such are some of the propositions selected for condemnation :—now hear the sentence pronounced upon these, by Rome's own mouth, and in Rome's own words, about one century ago :

EXTRACT FROM THE BULL CONDEMNING THOSE PROPOSITIONS.

“ WE DO, by this our Constitution, which shall be of perpetual force and obligation, declare, condemn, and reject, respectively all and every one of the propositions before cited, as false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and her practice, contumelious not only against the Church, but likewise against the secular powers, seditious, impious, blasphemous, suspected of heresy and plainly savouring thereof, and likewise favouring heretics, heresies and schism, erroneous, bordering very near upon heresy, often condemned, and in fine, even heretical and manifestly reviving several heresies, and chiefly those which are contained in the infamous propositions of Jansenius, even in the very sense in which those propositions were condemned. We command all the faithful in Christ, of both sexes, not to presume to hold, teach or preach otherwise concerning the propositions aforesaid, than is contained in this our Constitution : Insomuch that whosoever shall teach, defend or publish them, or any of them jointly or separately, or shall treat of them by way of dispute either publicly or privately, unless it be to impugn them, shall, *ipso facto*, without any other declaration incur the censures of the Church, and all the other penalties appointed by the law against such delinquents. Let no one infringe or audaciously oppose this our Declaration, condemnation, mandate, prohibition and interdict :—and if any one presume to attempt this, let him know, that he will incur the indignation of Almighty God, and of his blessed Apostles Peter and Paul. Given at Rome, in the year of our Lord, 1713.”

Such is the celebrated Bull of Pope Clement XI., not yet much above one century old, a bull, which, we have no hesitation in saying, anathematizes or curses the substance of the GOSPEL itself, and denounces under the heaviest penalties the holding or proclaiming of the very first elements of the salvation that is by Grace ! Surely the man who could pronounce his official curse on such words as these, “ *The grace of Jesus Christ, the efficacious principle of every kind of good, is necessary to every good action ; without it, not only nothing is done, but also nothing can be done*”—could not be a Christian ; for these are the very words of Christ, “ *Without me ye can do nothing ;*” and can he that pronounces the words of Christ accursed, can he be aught but an Anti-Christ ? And can he be a Catholic Christian who denies and accurses the definition given of the whole Church of Christ, in these beautiful words of the Jansenist—“ What is the CHURCH but the

congregation of the children of God, continuing in his bosom, adopted in Christ, subsisting in his person, redeemed by his blood, living by his Spirit, acting by his grace, and expecting the grace of the world to come;”—for what saith the inspired Paul, “Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours—Grace be unto you and peace from God our Father, and from the Lord Jesus Christ.” (1 Cor. i.) And what saith the inspired Peter—“Peter an Apostle of Jesus Christ, to the strangers scattered abroad, &c.—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace, be multiplied.” (1 Peter i.) Yet this Clement of Rome, the vicegerent of Christ, the supreme Pontiff of Romanists, their highest Bishop, and their ecclesiastical Head, rejects and anathematizes this apostolic definition of the Church of Christ, and threatens all who differ from him with the anger of those very Apostles, Peter and Paul, in those awful words—“He will incur the indignation of Almighty God, and of his blessed Apostles Peter and Paul!” Truly in vain did this Pope and his Cardinals, at St. Mary Major’s in Rome, pray to Peter and Paul to aid them—for these holy Apostles had already blessed those whom they then and there cursed!

What importance Romanists are bound to attach to a decree of their Supreme Pontiff the Pope, on matters of *doctrine*, is beyond the reach of doubt or denial. Who knows not, that Romanism as summed up in the creed of Pope Pius the fourth, is as binding as the Bible itself, and that it contains such words as these? “*I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of Apostles, and vicar of Jesus:*”—Is there a Romanist that gainsays *that* as his creed? or that can or will refuse this further definition from the Catechism of the Council of Trent—“The Catholic Church recognizes in him (in the Pope) a jurisdiction emanating from no less an authority than God himself: As the successor of St. Peter, and the true and legitimate vicar of Jesus Christ, he therefore presides over the universal church, the Father and Governor of all the Faithful, of Bishops also, and of all other prelates, be their station, rank or power, what they may.”—*Trid. Catechism.*

PART II.

Knowing that a man is not justified by the works of the law, but by the FAITH of JESUS CHRIST, even we have believed in JESUS CHRIST that we might be justified by the FAITH of CHRIST, and not by the works of the Law; for by the works of the Law shall no flesh be justified.—Gal. ii.

THE SUBJECT OF JUSTIFICATION, on which now we specially enter, is in itself one of extreme simplicity, and as revealed in the Word of God, of exceeding plainness. For, which of our children cannot be made in words to understand that God graciously forgives our sins, and hears our prayers, only for the sake of Jesus Christ, for the sake

of what he did on earth in dying for us, and what he does in heaven pleading for us? Yet has Rome thrown the subject into such interminable confusion, and introduced into it such endless perplexity, that we scarcely know where to enter, how to advance, or whence again to come out. "Christ is the end of the Law for Righteousness, to every one that believeth,"—than this nothing can be more straight, nothing more direct, nothing more smooth, as the way to eternal life: but Rome has taken the materials of the king's high-way, and constructed a fearful Labyrinth, in which none but a Priest can guide, and in which both the guide and the follower may and must together wander, until death and the judgment seize upon them and close their course for ever. Under Romish doctrine, no man can certainly tell what justification means; no man certainly assures himself that he is justified; no man can certainly determine what that is which will completely justify him; no man can certainly tell whether his justification received has been retained by him; no man can certainly anticipate that his justification enjoyed will take him into heaven.—No Romanist, as such, can depend on *grace* alone for justification, for what becomes then of the works also prescribed for that end; nor can he trust to *works* alone, for he can never be confident as to the character or amount of the works needed by him for his justification; nor can he trust to *grace and works* united, for the principles of these two are contrary to each other both in spirit and effect, and a man can no more unite the two than he can unite merit and mercy, pride and humility:—therefore it is not wonderful that all emancipated Romanists have after their conversion declared, that they never knew REST, in their hours of reflection, until they received CHRIST as their only JUSTIFICATION.

I. Rome has perverted the very DEFINITION of Justification, and has left it by her Decree so confounded that it is impossible rightly to understand what she means by the term. "JUSTIFICATION," (says she, in her council of Trent,) "*is not remission of sins only, but also sanctification, and the renewal of the inner man by the voluntary reception of grace and divine gifts; so that he who was unrighteous is made righteous, and the enemy becomes the friend, and an heir according to the hope of eternal life.*" Here at the outset is a grievous confusion of terms and of things, "Justification is also sanctification:"—and how in such confusion is it possible for men ever to come to the knowledge of the truth as it is in Jesus? Such confusion at the outset leads necessarily to greater confusion in the subsequent process, so that Romanists are compelled to invent still more error in order to counteract or perfect their first error; and after denying the original signification, and conventional use of the Scriptural terms employed, they are constrained for consistency's sake to alter the meaning of all other words which might probably expose their error. Thus Faith is no longer Faith, Grace no longer Grace: and the judicial act of pardoning and accepting a transgressor, is confounded with the very different and distinct work of internal power, by which God renews the transgressor and conforms him to his Divine will. Nothing can be plainer or simpler as a definition of Justification, than that which is conveyed in these words of the inspired Apostle, when quoting also the language

of the inspired Psalmist, thus uniting in one the testimony of the Jewish and the Christian Churches—"Even as David also described the blessedness of the man unto whom the Lord imputeth Righteousness without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered: blessed is the man to whom the Lord will not impute sin." (Rom. iv.) Such is the definition which we abide by, when we say, "Justification is an Act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight; only for the Righteousness of Christ imputed to us and received by Faith alone:"—Whilst of *Sanctification* we in different and distinct terms say, that it is "The work of God's Spirit, whereby we are renewed in the whole man after the image of God; and are enabled more and more to die unto sin and to live unto righteousness." (*Westminster Catechism.*)

II. A second source of confusion is found in the Romish doctrine of *Two Justifications*—a first, and a second Justification—a doctrine which has been thus expressed: "In the first justification the sinner is supposed to have no absolute merit, although his Faith and Hope dispose him for justification, that is, have the merit of congruity:—in his second (or renewed, or continued) justification, his works are meritorious by the grace of God and deserve Heaven, and this is the merit of condignity." The substance of this doctrine is found in the following clause from the Decrees of Trent. "They therefore who are justified, &c. do, by the observance of the commandments of God and the Church, faith co-operating with good works, gain an increase of that righteousness which was received by the grace of Christ, and are the more justified." (*Concil. Trident. Cap. x.*)—Here is a previous justification, simply by grace, referred to—and a secondary justification, and continuance of the former, but on a different ground, the ground of works; or an increase of it, on the same new and distinct grounds, and therefore so distinct that we can only term it a second Justification. The theory of this confusion of ideas, will better appear under our next head; but here let us simply advert to the effect of it. The sinner when first he comes to be justified, must occupy *one* ground of Justification. The same sinner, when afterwards he comes, must occupy *another* ground, in order to its continuance:—or, it may be that it is for an increase of Justification that the sainted sinner comes; and for this he must not look to the same ground as when first he cried, "God be merciful to me a sinner!" Thus are we driven to consider, in each man's case, which sort of Righteousness is needed to justify the person who applies for it, whether the Righteousness of the first time, or the Righteousness of the second time; whether he simply craves a first bestowal, or desires a further continuance, or expects and may now deserve a well-earned increase. We are thus divided between the sinful sinner, and the sinful saint:—and amidst the varied shiftings of these Romish scenes of evangelical perversion, we know not where to find the true answer to this most vital question, *What is Justification?* Of this double Justification Paul knew nothing when he said, many years after his conversion, "I count all things but dung, that I may win Christ, and be

found in him, not having mine own righteousness, which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith!"—or when again he said, "I am crucified with Christ, nevertheless I live :—yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the Faith of the Son of God, who loved me and gave himself for me." (Gal. ii.) All this is in keeping with his own inspired and universal Canon of justified life drawn from the Old Testament, and established in the New—first for the sinner, "For in it (the Gospel) is the righteousness of God revealed from faith to faith ; as it is written, *the just shall live by Faith* :—and secondly to the professed believer—"Now, *the just shall live by Faith* ; —But if any man draw back (from this faith), my soul shall have no pleasure in him : " all this is in keeping with the records of spiritual experience as presented to us in the Word of God. That there is such a thing as an *actual* justification before God by grace alone, and also such another thing as a *declarative* justification of the same person by his good works before men, we not only admit, but hold as a pledge of all sound evangelical doctrine. We hold that Abraham, was *actually* justified when first he believed God, and it was accounted to him for righteousness (Genesis xv. 6 ; Rom. iv. 3 ; James ii. 23 ;—) "and that therefore, they who are of faith, the same are the children of Abraham, and that they who are thus of faith are blessed with Faithful Abraham, Gal. iii. 6, 9 :—and we hold that the same Abraham was *declaratively* justified by his works when he offered up his son Isaac, and so proved himself to be, what in faith he had long been, the Friend of God. (Genesis xxii. 12—James ii. 21). We hold that no man is bound to hold another as actually justified before God, unless he be also declaratively justified as was Abraham, by his character and works of righteousness before men : but we utterly deny that the *actual* depends on the *declarative*, as we would deny that the existence of the tree depends on the fruits which it afterwards bears ; and we utterly disown the idea as Anti-Christian because Anti-Scriptural, that God justified a man first by Faith and then by works—in any sense but this—that God justifies the sinner through the grace of Faith in Christ his righteousness ; and that afterwards he seals or makes manifest the same justification as an already-existing thing, by the grace of works, flowing from, and so completing, that faith which has already united him to the Saviour. All this will be followed by a *sentential* or public justification on the great day of Judgment ; for that which was conveyed to the soul through faith, and by works of Christian charity proved to have been real, will then be openly acknowledged by the Lord the Justifier, in connexion with all those good works which will then be proclaimed as constituting the evidences (not the *merits*) of pardon and acceptance already vouchsafed and already substantiated in their effects during life. Yet all this is but *one single Justification* on the part of God, bestowed on the sinner, through faith in Christ Jesus—a Justification secretly communicated and enjoyed—openly manifested and substantiated by works—and that shall be openly published in all its gracious origin and glorious fruits at the day of public and universal judgment ! In all these there is simplicity, perfect simplicity, both of design and

effect : a simplicity which leaves the Christian soul to rejoice in this one object, always and alone, for acceptance, “ The LORD OUR RIGHTEOUSNESS ! ”—which leaves him to this one exercise, always and alone, for pardon, “ They washed their robes and made them white in the blood of the Lamb ! ” which leaves him peacefully to pursue this one path of spiritual life, always and alone, “ As ye have received the Lord Jesus Christ, so walk ye in Him ! ”—For the redeemed know but of one way from first to last, whereby they advance from the beginning to the end ; —and it is this—“ Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God even his Father ; to him be glory and dominion, for ever and ever. Amen ! ”

III. A third source of perverted confusion, and very nearly allied to the former, is to be found in the different *modes of obtaining* justification inculcated by Rome. Here the ruinous complexity of the system thickens upon us. First, we have had a false definition presented to us—then we had double sort imposed upon us—and now we have a variety of methods given us to embrace :—nor are we left at liberty to choose or select what may be preferable, but under the penalty of *his* anathema, who holds (as he alleges) the keys of Heaven and of Hell, we must embrace them all, however opposite or strange to each other they may seem.

First. Justification is communicated by BAPTISM. Thus, in the decrees of the Council of Trent it is written :—“ The instrumental cause of Justification is Baptism, which is the sacrament of faith, without which no one can ever obtain Justification ” (De Justific;) and again, “ Whosoever shall deny that the merit of Christ Jesus is applied both to infants and adults by the sacrament of Baptism rightly administered according to the forms of the church, let him be accursed ! ” Again, “ Whosoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism ; or shall affirm that that wherein sin truly and properly consists is not wholly rooted, but is only cut down or not imputed, let him be accursed ! ” (Trid. Council. De Peccato originali.) But, this justification may be lost ; yet the baptism by which it came, cannot be renewed ; what then must be done ? Another medium is shewn, corresponding with the altered circumstances of the case—Justification may then be restored by the sacrament of Penance :—thus, “ they who by sin have fallen from the grace of Justification received, may be justified again, when, moved by divine influence, they succeed in recovering their lost grace by the sacrament of penance, through the merits of Christ : for this method of justification is that recovery of the fallen which the holy fathers have fitly called “ the second plank after shipwreck of lost grace.” Then, mark the multiplicity of things involved in this penance. “ The penance of a Christian man after his fall, includes, not only cessation from sin, and the hatred of it, or a contrite and humble heart, but also the sacramental confession of sin (at least in desire) to be performed in due time, with priestly absolution ;—Satisfaction also, by fasts, alms, prayers and other pious exercises of the spiritual life ; not satisfaction for eternal punishment, which together with the offence is

remitted by the sacrament or the desire thereof, but for the temporal punishment, &c.” But even this is not all ; this temporal punishment may not be remitted in this life, and the justification which is by penance, may therefore not be attained to in this life, that is, before death.—Thus again says Rome—“ Whoever shall affirm, that when the grace of justification is received, the offence of the penitent sinner is so forgiven, and the sentence of eternal punishment reversed, that there remains no temporal punishment to be endured before his entrance into the kingdom of heaven, either in this world, or in the future state, in *Purgatory*—let him be accursed ! ”—Can the unfinished work be completed ? Can a *third* deliverance reach the sinner, in the unseen world ? Yes, even there, may the sacrifices of the mass, the prayers for the dead, and the merits of the Saints reach him ; and if not these, yet at least the flames of purgatory having done their perfect work, consumed what former justifications left unremoved of sin, may liberate the now perfected soul, so that it may at last enter into life eternal !

Under the head of Perverted Confusions we might also here introduce the arbitrary distinction which Rome has introduced between *sins mortal* and *sins venial* ; in regard to which it is impossible for any man, even among themselves, to draw any such distinction as to afford any security to the transgressor, either as to the method or the certainty of his pardon at the hand of God. The Bible speaks of only *one* sin that God has constituted as unpardonable :—all other sins *may* be pardoned, in the way which God has appointed for that end through “ that Blood which cleanseth from all sin ”—and thus there is left no room for this Romish fiction, that mortal sins must be removed or pardoned in one way, and venial sins be taken away or forgiven in another and easier way. So might we also enter into the impracticable distinction which Romanism holds between the *temporal* and the *eternal* punishment of certain sin or of certain sinners ; a distinction, in the unascertained abysses of which theories disappear, and even infallibility itself seems to stagger and sink : but we must leave these untouched for the present : and this we do the more readily because in what remains of our present exposure, the substance of these delusions will necessarily present themselves in other forms ; and we shall have to deal with them in their roots if not in their stems and branches.

IV. But the grandest and most deadly perversion of God’s Justifying grace on the part of Rome is to be found in that series of SUBSTITUTIONS, corrupt substitutions, which she presents to men for their faith and confidence before God. How these may have sprung up successively in this world of sin, or on what grounds they came to be gradually adopted even by Rome herself, it is not our part now to consider or enquire :—It is sufficient for us that she has adopted them and proclaimed them as *now her own*, and that she has given to them in principle or effect, in part or in whole, *that* place which the Gospel gives only to the Righteousness of our Lord and Saviour Jesus Christ.

1. The foremost and also the most dangerous, because the most subtle and extensive of these corruptions is the substitution of an INFUSED and INTERNAL RIGHTEOUSNESS produced by the grace of

God in us, for an external and imputed righteousness wrought by Christ for us, as the immediate ground of our justification before God. On this subject we slightly touched, when noticing the *definition* of justification, but we cannot allow it thus to pass away, without exposing its Anti-Christian character and injurious tendency. The whole Gospel scheme proceeds on the principle of a vicarious atonement; on the principle, that Jesus Christ came into the world as a substitute for sinners, as a sacrifice for sin—so that when a penitent sinner believes in Him with the heart, then all Christ's work is reckoned to his account and so he is set free. As there was no infusion of sin into Christ when he "became sin for us," but an imputing of our sins to him to bear their guilt and punishment; so when we are "made righteousness," or justified in Him, it is by the transference, by the imputation of his merits to us. Therefore do we find such language as this—"To us, it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences and was raised again for our justification." (Rom. iv.) "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life: for, as by one man's disobedience many were made sinners; so by the obedience of one many shall be made righteous." (Rom. v.) "For God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: for God made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (2 Cor. v.) Surely then the Christian Church may well hold that "Justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone."—Yet what saith Rome as to the precise ground on which a sinner may obtain justification?—"Lastly, the sole *formal cause* is, the righteousness of God; not that by which he himself is righteous, but that by which he makes us righteous—with which being endued by Him, we are renewed in the spirit of our mind, and are not only accounted righteous, but are properly called righteous, and *are so*, receiving righteousness in ourselves, each according to his measure, which the Holy Spirit bestows upon each as He wills, and according to our respective dispositions and co-operation." (De Justif.)

Hear also her Canons:—

"Whosoever shall affirm that men are justified without the righteousness of Christ, by which he has merited for us—Or, *that they are thereby formally just* (or justified); *let him be accursed.*"

"Whosoever shall affirm, that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them; or that the grace by which we are justified is only the favour of God—Let him be accursed!"

"Whosoever shall affirm, that justifying faith is nothing else than confidence in the divine mercy, by which sins are forgiven us for Christ's sake, or that it is that confidence only by which we are justified; let him be accursed!"

And as to the real meaning of all this, take the opinion of an able judge on behalf of Romanism—CARDINAL BELLARMINE ; (de Justificatione, Lib. ii. 2.)

“The whole controversy may be brought to this simple question, Whether the formal cause of absolute justification be inherent righteousness or not?—for, he who proves the affirmative does at the same time, refute all opposite errors. For, if the formal cause of justification is inherent righteousness, then it is not the indwelling righteousness of God ; not the imputed righteousness of Christ—nor, solely the remission of sin, without the renewal of the inner man.”

Surely all this is plain enough. Rome has enacted that there is no justification but by an infused or inherent righteousness of soul, and has pronounced her curse on all who hold that justification is by the imputation of Christ’s righteousness, as we all do hold. Yet some will ask, what is the evil of all this, what great difference does such a substitution make? Vast is the difference, sad the evil. In the first place it contradicts the gospel, and makes God a liar who has said the opposite :—it would overturn the whole sacrificial system of mediation, which involves in it as first principles the doctrines of substitution, transference and imputation :—it distracts the troubled conscience, which is unable to discover within itself any righteousness infused or inherent on which to rest, and that in proportion to the amount of its conviction and terror :—It robs Christ of that peculiar glory which he has in Himself, apart from anything bestowed on us by his Holy Spirit, of being “Jehovah our righteousness ;” and it induces sinful man to be ever looking to what may be found or may be produced within or by himself, thereby opening a door for further abuses of a self-righteous character, and it leaves him more and more exposed to all manner of deceits in the rest of his religion, for there is nothing in which he is more willing to be deceived than in his opinion of himself, and it makes him a prey to perpetual uncertainty of soul ; for how can he ever be sure that his righteousness is genuine in its kind, and sufficiently large in its amount? We have said the more on this point, because in the doctrine of an infused, and therefore an inherent, and therefore a personal righteousness, is to be found the natural progenitor of almost all other perversions of the grace of God, and especially of that which we next name as,

2. The institution of HUMAN MERITS as a ground of pardon and acceptance before God. Romanists are exceedingly sensitive as to this charge, and repel it in its direct form with indignation :—but in vain do they so ; the doctrine is theirs both virtually and directly, both in substance and in name. True, they hold that a man before Justification can merit nothing, and that a man after Justification can have merits only by the grace of the Lord Jesus Christ—but this in nowise affects our present charge against them. The question is not one of *source*, but of *effect*—not as to whether the spring of the merit be in nature, or in grace, but as to whether merit can exist or not before God, in any such senses as the following :—Whether a man may so use or improve the grace given him, as absolutely to *deserve more* at the hand of God, so that he may justly claim it from Him? Or, secondly, whe-

ther a man can so perform *more* than the duty required of him, as that there may be an overflow of good works, constituting a stock or treasury of merits?—Both of these are maintained in the affirmative by Rome, and that in the plainest terms. What means this canon of Trent?—"Whosoever shall affirm that Justification received, is not preserved, and even increased, in the sight of God, by good works, but that works, are only the fruits and evidences of Justification received, and not the causes of its increase, let him be accursed!"—Or what means this other, still more plain:—

"Whoever shall affirm that the good works of a justified man, are in such sense the gifts of God, that they are not also his worthy merits: or, that he, being justified by his good works, which are wrought by Him through the grace of God, and the merits of Jesus Christ, of whom he is a living member, does not really *deserve* increase of grace, eternal life, the enjoyment of that eternal life (if he dies in a state of grace) and even an increase of glory, let him be accursed!"

What says Pope Leo the Xth, in regard to superabundant merits of saints, as worthy of being treasured up with those of Christ, and capable of being transferred to other men who may need them?

"The Roman Church hath taught, that the Roman Pontiff may for reasonable causes, by his apostolic authority, grant indulgences. Indulgences out of the superabundant merits of Christ and the saints, and that in thus dispensing the treasure of the merits of Jesus Christ and the saints, he either confers the indulgence by the method of absolution, or transfers it by the method of suffrage."

Is not the whole fabric of Roman indulgences built on the assertion of superabounding merits of the Saints coujoined with those of Christ?

And what say the prayers of Rome on this subject? Does she plead "merits" before the throne of God? In the Ordinary of the Mass, the priest on coming up to the altar, is to bow down and pray—"We beseech Thee, O Lord, by the merits of thy Saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins." Amen.

Here mark, the merits of the Saints, and of the Saints alone, are urged as the ground of forgiveness. On the mass of St. Andrew's day, "May the Holy prayers of blessed St. Andrew the apostle, we beseech thee, O Lord, render our sacrifice (*the sacrifice of Christ himself!*) pleasing to thee—that what we solemnize in his honour (that is, *offer up Christ himself in honour of his Apostle*), his merits (St. Andrew's) may render acceptable!" Many more such prayers to be offered up on the Saints' days, might we here adduce; but why should we bring more evidence in a matter so openly and plainly avowed, by Romanists themselves?

In the Bible it is written concerning the very Church of the ancient Saints, "All our righteousness are but filthy rags;" and still more ancient ones than those, did thus reason, "Is it any pleasure to the Almighty that thou art righteous? Or is it gain to Him that thou makest thy ways perfect?—If thou be righteous, what givest thou him or what receiveth He of thine hand." (Job xxii. and xxxv.) What said Christ, the giver of grace and the judge of works? "Ye, when

ye have done all those things which are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do." (Luke xvii. 10.) Our consciences and our Bibles are at one on this point, for they both declare, "That if *we* (including the aged Apostle John who uses these words), say we have no sin, we deceive ourselves, and the truth is not in us:" now, where there is sin, there can be no perfection, and no merit; no merit in this life, and therefore no merits to present, plead or communicate in the world to come. By such a doctrine in its full extent, as set forth in the words of Rome already quoted, the whole system of grace by Christ is overturned, and the very meaning of the sweetest word in this world's vocabulary "GRACE," turned into the merest emptiness: for, hear the jealousy of one, even of Paul, who might have had merits if ever man might—"And if of Grace, then it is no more of works; otherwise grace is no more grace:—but if it be of works, then it is no more grace, otherwise work is no more work!"—And as for the idea, in heaven, of any other merit than that of having made perpetual application to the blood of Christ on earth, hear what is said by the saints there, including all that ever were saints: "These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve Him day and night in this temple." (Rev. vii.)

3. We have a third and heavy charge to bring against Rome in that she has perverted the doctrine of the Grace of God by the institution of a NEW SACRIFICE for sin, called THE MASS, or "the sacrifice of the mass." That the sacrifice which Christ offered up of Himself upon the cross, was a true and sufficient, because infinite sacrifice, is denied by no Christian man. The Romanist himself in theory admits this; but by a strange perversion makes it the very basis, or rather starting point, of a *series* of sacrifices, which he declares to be one and the same with the original Sacrifice offered on the cross, as to reality, value, and effect; and on which, he rests his soul for all the same benefits of salvation as on the original sacrifice itself. That we do not exaggerate or misrepresent in this matter, take the following undeniable evidence; first, as to the character of the *sacrifice* made when a consecrated wafer is offered in the service of the mass; and *secondly*, as to the character of the *priesthood* who are the offerers of this sacrifice.

THE SACRIFICE.

"Since the same Christ, who once offered himself, by the blood on the altar of the Cross, is contained in this divine sacrifice which is celebrated in the Mass, and offered without blood, the Holy Council teaches that this sacrifice is really propitiatory and made by Christ himself: so that if we approach God contrite and penitent, with a true heart and sincere faith, with fear and reverence, we obtain mercy and find grace in seasonable aid." (Heb. iv. 16). For, assuredly God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins, how great soever; for the sacrifice which is now offered is one and the same as that which Christ then offered on the cross,

only, the mode of offering is different. . . . Wherefore it is properly offered, according to Apostolic Tradition, not only for the sins, punishments, satisfactions and other necessities of living believers ; but also for the dead in Christ, who are not yet thoroughly purified."

PRAYER AT THE OBLATION OF THE HOST.

"Accept, O Holy Father, Almighty and Eternal God, this unspotted host (Victim), which I thine unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences and negligences and for all here present—as also for all faithful Christians both living and dead ; that it may avail both me and them to everlasting life. Amen."

CANON CONCERNING THE MASS.

Canon I. "Whoever shall affirm, that a true and proper Sacrifice is not offered to God in the Mass ; or that the offering is nothing else than giving Christ to us to eat—let him be accursed."

Such is the Romish sacrifice of the Mass ; declared to be one and the same with that which Christ offered on the cross—differing only in circumstance, mere circumstance, or mode !

But where shall we find a PRIEST or Priesthood capable of so awful a work as that of offering up the Lord Jesus Christ as a sacrifice unto God !—ROME hath found such a Priesthood !

"The sacred Scriptures shew, and the tradition of the Catholic Church has always taught, that this (New Testament) Priesthood was instituted by the Lord our Saviour, and that to his Apostles and their successors in the Priesthood, the power was given to consecrate, offer, and minister His body and blood, and also to remit and retain sins."—(*Trid. Council. Sess. 23, c. 1.*)

Again,

"Justly are they (the Priests) called not only angels, but Gods, holding as they do, the place, the power, the authority, of GOD, on earth. But the Priesthood, at all times an elevated office, transcends in the New Law all others in dignity. The power of consecrating and offering the body and blood of our Lord, and of remitting sins, with which the Priesthood of the New Law is invested, is such as cannot be comprehended by the human mind, still less is it equalled by, or assimilated to, anything on earth."—(*Trident. Catechism.*)

Again,

"Whoever shall affirm, that under the New Testament there is not a visible and external Priesthood—or that there is no power to consecrate and offer the true body and blood of the Lord, remit and retain sins, but only the bare office and ministry of preaching the Gospel—or that those who do not preach are by no means to be considered Priests—Let him be cursed."

It is unnecessary for me to remind you that within this corruption of the mass, there is involved another corruption, that of *Transubstantiation*. With this we have not at present to do further than to say, that the one is dependent on the other ; that first the *wafer* is transubstantiated so into JESUS CHRIST himself, sacramentally, that the elevated Host or wafer, becomes an object of worship, and all the people

fall down and worship Christ in it!—and that after having undergone this alleged change, it is then CHRIST in the *wafer*, offered up a sacrifice by CHRIST in the person of the *priest*; a sacrifice perfect in itself because it is then again Christ sacrificed for “the sins, punishments, satisfactions and other necessities of the living and of the dead!”—To reason on merely human grounds on such a subject, so far as Romanists are concerned, seems utterly vain: for in it they deny the use of the senses, and the exercise of reason itself: and if for once, they appeal to FAITH, yet alas! not the Faith of the Bible, but of “the Church;” that is, to the faith of man, and not of God; for the whole Bible is against the sacrifice of the mass. Thus—

The Bible says, “Without shedding of blood there is no remission of sin.” (Heb. ix.): But Rome says, that the bloodless mass is a true sacrifice for the living and dead. The Bible says, “The blood of Jesus Christ cleanseth us from *all* sin,” leaving no sin for any thing else to remove: But Rome says, “The mass also is a sacrifice for the sins and the punishments of the living and of the dead;” which shall we believe? Christ said on the cross, “It is finished!” and bowed the head and gave up the ghost! but Rome says, It is *not* finished, the mass is a continuation of His sacrifice until the end of the world: one and the same with it. The Bible says, “Christ needed not, as those (Jewish) high-priests to offer up sacrifice, first for his own sins, and then for the people’s; for this he did *once*, when he offered up himself.” Rome says, “He does so still, in our daily mass when He is offered up by us!” The Bible says, “This man after he had offered one sacrifice for sins forever sat down on the right hand of God—for by ONE offering he had perfected forever them that are sanctified!” and again, “by which will (of God) we are sanctified through the offering of the body of Jesus Christ once for all.” But Rome says, and plainly says, “Since the same Christ, who once offered himself by His blood on the altar of the cross, is contained in this divine sacrifice which is celebrated in the Mass, and offered without blood, the holy Council teaches that this sacrifice is really propitiatory and MADE BY CHRIST HIMSELF!”—(De Sacrif. Miss.)

Surely then, we who abide by the word of God alone in all that concerns salvation, may sum up all and say:—as the Bible is true, the doctrine of a sacrifice for sin in the Roman Mass is false;—but fatal also, as false:—for if any do trust in *that* to take away sin which in itself is but *sin*, then surely must his sin remain; and if all the sin which has been supposed to be taken away by Masses, do yet remain—and if to it be added the further sin of substituting the Masses for Christ Himself, and a wafer for his sacrifice, how great the accumulation of unpardoned sin that awaits some men at death and the judgment!

4. A fourth and also heavy charge which we bring against Rome in the matter of our common salvation, is the introducing of a *New system of Intercession*, in addition to, or in substitution for the only intercession of our Lord Jesus Christ:—we mean the intercession of *saints and angels* in Heaven, who are besought by Romanists to pray to God or to Christ for them. The Intercession of Christ in Heaven is the completing of his priestly and sacrificial work begun on earth. He

as an High-Priest, having also offered himself as a sacrifice, presented himself both as Priest and sacrifice in one, before the throne of the Eternal Father; forever, until the end of the world, representing those who believe in his name, receiving their prayers and services, and on the ground of the infinite merits of his one all-sufficient sacrifice for sin, obtaining for them all the pardon, acceptance and blessing of every kind that they need. Hence it is said, that “that He is able to save to the uttermost, for he ever liveth to make intercession for us.” (Heb. vii.) Hence also it is said, that the Christian’s Hope is as the anchor of his soul fixed within the veil, whither Christ his forerunner is for him entered. He is sure that Christ is an Intercessor, for God hath said so;—and he knows there can be no other, for he is “the ONE Mediator between God and man.” He is able to hear prayer and to answer it: for he is omnipresent to listen, and is omnipotent to perform; and this can be said of no being in the universe but himself. That he is willing to hear and to answer, is as evident as is the fact of his sacrifice on the cross—and that he is worthy, is also clear as the fact that all the saints and angels in heaven are but his servants and worshippers; for even the Mother of His humanity was but a sinner saved by that Son whom she praised on earth as “GOD HER SAVIOUR!”—To ask saints and angels to intercede with God, is but to make complex, what God hath made simple; is to increase the distance between us and Christ, or to separate between us, by introducing a third party, instead of bringing us nearer:—it is but to introduce a longer avenue of access to the most gracious, meek, lowly, kind, attractive, sympathetic Being in the universe towards sinners, the alone One that died for us, our kinsman Redeemer, the Lord Jesus Christ! Oh then with what feelings of wonder, of horror and of pain, does the lover of Jesus hear the children of Rome thus in delusion praying (for we must give a specimen of her prayers, that we may not seem to bear false witness against our neighbour, and let all men of common sense and open mind consider whether such prayers for the intercession of saints be or no an infraction of the office of Christ.)—

Specimens from the Missal.

“I confess to God Almighty, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the Holy Apostles Peter and Paul, to all the Saints, to you Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the Holy Apostles, Peter and Paul, and all the Saints, and you Father, to pray to our Lord God for me!”

“We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldest vouchsafe to forgive me all my sins.” Amen.

On blessing the Incense. “May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar

of Incense, vouchsafe to bless this Incense, and receive it as an odour of incense !”

On offering the Mass. “Receive, O Holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary, ever a Virgin, of blessed John Baptist, the Holy Apostles Peter and Paul, and of all the Saints, that it may be available to their honour and to our salvation, and that they may vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth ! Through the same Christ our Lord.”

“Deliver us, O Lord, from all evil, past, present, and to come ; and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the Holy Apostles Peter and Paul, and of Andrew, and of all Saints, mercifully grant peace in our day,” &c.

Mass 15. Of Abbots.—“May the Intercession, O Lord, of the blessed Abbot N. recommend us to Thee : that what we cannot hope for through our own merits, we may obtain by his prayers.”—“May blessed N. the Abbot intercede for us, O Lord ; that the offerings, we have laid on thy altars, may avail us into salvation !

Mass 17. Of Virgin Martyrs.—“Let blessed N. thy virgin and martyr, O Lord, sue for our pardon—who, by the purity of her life and profession of thy virtue, was always pleasing to thee :—Being plentifully fed with thy divine gifts, we beseech Thee O Lord our God, that by partaking of them through the intercession of blessed N. thy virgin and martyr, we may obtain eternal life !”

Assumption of the B. V. Mary.—“Forgive, O Lord, we beseech thee, the sins of thy people, that we who are not able to do any thing of ourselves that can be pleasing in thy sight, may be assisted in the way of salvation by the prayers of the Mother of thy son ! May the prayer, O Lord, of the mother of God, assist thy people, that we may experience her intercession in thy Heavenly Glory !—We humbly beseech thy clemency, O Lord our God, that we who honour the assumption of the Mother of God, may by her intercession, be delivered from all evils !”

The stigmas of St. Francis, (who was said to have on his person the five wounds or stigmas of Christ)—“O Lord Jesus Christ, who for the inflaming our cold and tepid souls, with the fire of thy love wast pleased to renew the sacred marks of thy passion in the flesh of the blessed Francis—mercifully grant through his virtues and prayers that we always bear thy cross with patience and bring forth worthy fruits of penance ! and by his intercession purify us from every stain of sin !”

In all these extracts I have confined myself to the Roman Missal (for the Laity) or book of regular public worship ;—were I to depart from it to works of a more private, but not therefore more doubtful character, some of my hearers would be utterly confounded, and perhaps inclined

to doubt their own senses as to whether they heard and understood rightly or not what I told them. Besides, it is not my province now to take up the *idolatry* of Romanism, involved as it is in this subject, the intercession of saints and angels—that will be done, if the Lord will, by another brother, well able to do it. But we may conclude this sad charge with a specimen from another source besides the Missal. The following is from the “*Litany of Loretto*”—and is but a brief excerpt out of many titles and petitions under which the intercession of MARY is invoked. “Holy Mother of God, pray for us—Mother of divine grace, pray, &c. Mother of our creator, pray, &c. Cause of our joy, &c. Ark of the Covenant, &c. Gate of Heaven, &c. Morning Star, &c. Health of the weak, &c. Refuge of sinners, &c. Help of Christians, &c. Queen of Angels, &c. Queen of Prophets, &c. Queen of Apostles, &c. Queen of Martyrs, &c. Queen of all Saints, &c. Pray for us!” Transfer such titles into the *masculine* gender, and who is THAT INTERCESSOR who is the “Ark of the Covenant,” the “Cause of joy,” the “Morning Star,” the “Refuge of sinners,” the “Help of Christians,” the “King or Lord of Prophets, Apostles and Martyrs?” HIM we know; but, who is *this* Romish usurper of his names and titles and intercessory work in heaven?—It is said, “just and true art thou, O KING OF SAINTS!” But who is *this*, to whom Rome blasphemously says, “O *Queen of Saints*, pray for us?”—Shall we add to this a specimen of the latest sort, from a Pope of the present day—Gregory xvi?—What says he in his encyclical letter, addressed to all Patriarchs, Primates, Archbishops and Bishops, not to the common people—“But that all these things may come to pass prosperously and successfully, let us lift up our hands and eyes to the most holy virgin Mary, who *alone* has destroyed all heresies, and is our *greatest* confidence, yea, the *WHOLE* CAUSE of our hope; may she by her patronage in this trying situation of the Lord’s flock, implore a prosperous result of our efforts, designs and actions!”

“Come unto me,” saith Christ, “all ye who labour and are heavy laden, and I will give you rest!”—What saith the virgin’s Psalter—“Come unto her, all ye who labour and are heavy laden and she will give you rest!” “Come unto me,” says the blessed Jesus, “all ye weary and heavy laden sinners!” “No, saith the Romanist, my Church teaches me that it would be presumptuous to go to thee, O Lord, first; I will go to thy mother and thy saints to intercede for me!—Come to me, saith the Saviour—him that cometh unto me, I will in nowise cast out. I am fearful of thee, saith the Romanist; I must first invoke the merits and intercessions of the saints and angels, to render thee propitious to me. Whatsoever ye ask in my name, of the Father, saith the Son, he will give it thee. I am too humble and unworthy, saith the Romanist, to ask the Father for mercy in thy name alone; I must join the names of the blessed mother, and of thy holy saints along with thine, before I can dare to hope that the Father will hear me!”

Surely such a doctrine both in its principle and effects, is a dishonouring perversion of the grace of God as pardoning and blessing sinners through the *alone* intercession of Jesus Christ, our kinsman redeemer, our elder brother; who bore our sins, our very sins, in his

own body on the accursed tree, and who when on earth was known by the name of the "FRIEND OF PUBLICANS AND SINNERS;" and surely all this is an unkind, ungrateful, heartless, insulting return to Him who said to his poor sinful people on earth, not in heaven, "If ye shall ask any thing in MY name, I will do it!"

5. There yet would remain for us to expose to your view many other devices of Rome, by which she has corrupted the simple, pure and scriptural method of a sinner's justification before God, by faith in the righteousness of Christ;—but we should then detain you beyond the time and space to which we must limit ourselves. We shall, therefore, treat under the one head of *additional devices* for the pardon of sin, four more inventions of Rome, interwoven almost in one, viz.:

Auricular Confession, Infliction of Penance, Extreme Unction, and Purgatorial Masses.—We might here again enter into the two grand objections which we entertain against all these Romish ordinances together;—first, as to their authority, that they are not Christian, and therefore negatively are un-christian; and secondly, that they are in the use and application of them *anti-christian*, because they are against Christ's single and gracious method of justification. But all that I have properly to show to you as Christians, holding the Gospel truth as it is in Jesus on this subject, is, That Rome makes essential to salvation things which are not so much as named in the word of God as such, but are of necessity excluded from any such place by the terms of the Gospel revelation: in other words, that whilst the Scriptures deny all justification, pardon or acceptance, save on the alone ground of Christ's Mediatorial Righteousness received by Faith, Rome has decreed certain other modes of absolution and forgiveness, both in this and the next world, by human rites and works, and which therefore stand not only unsupported by, but also in direct opposition to the Gospel of Christ. And let it be remembered that Romish authority leaves no alternative on this subject; for, the man who receives not these inventions as essential to salvation, or the man who dares to deny that there is Grace by means of them, is declared to be ACCURSED.

AURICULAR CONFESSION. This invention consists in the stated and private confession of all mortal sin into the ear of a Romish priest, as one delegated by God to receive it: with the assurance that when such confession is rightly made, the full remission of all such confessed sin can, and may, and will, be granted by the priest, acting in the stead of God, the judge of all; so that the sinner thus confessed and thus absolved, is cleared from all the guilt of the sin that he brought with him, if so the priest see right. Concerning this priestly power the Council of Trent says—

"The Council further teaches that even those priests who are living in mortal sin exercise the function of forgiving sins, as the ministers of Christ, by the power of the Holy Spirit conferred upon them in ordination; and that those who contend that wicked priests have not this power hold very erroneous sentiments. Again; though the priest's absolution is the dispensation of a benefit which belongs to another, yet it is not to be considered as merely a *ministry*, whether to publish the gospel, or to declare the remission of sins, but as of the nature of a

judicial act in which sentence is pronounced by Him as A JUDGE.”—(Council. Trid. De Pœnitent.)

The Catechism of Trent adds, in a similar strain,

“ In the Minister of God who sits in the tribunal of penitence, as his legitimate Judge, he venerates the power and person of our Lord Jesus Christ : for in the administration of this as in that of other sacraments, the priest represents the character and *discharges the functions of Jesus Christ.*”

Again, it is thus decreed—

“ It is plain that the priests cannot sustain the office of Judge if the cause be unknown to them, nor inflict equitable punishments, if sins are confessed only in general, and not minutely and individually described. For this reason it follows that penitents are bound to rehearse *in Confession* all mortal sins, of which, after diligent examination of themselves, they are conscious, even though they be of the most secret kind. Therefore, when the faithful in Christ labour to confess every sin that occurs to their memory, without doubt they place all before the divine mercy, that they may be pardoned : those who do otherwise, and knowingly conceal any sins (that is, from the *priest*) present nothing to the divine goodness to be *forgiven by the priest* ; for if the sick man is ashamed to shew his wound to the surgeon, that cannot be cured which is unknown.”—(De Pœnit.) Once more—

“ Whoever shall deny that Sacramental Confession (that is of sin to a priest) was instituted by Divine command, or that it is necessary to salvation, or shall affirm that the practice of secretly confessing to the priest alone, as it has ever been observed from the beginning, by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention, let him be accursed !”

These surely are plain enough statements to prove that Rome has declared auricular confession, a human device and a human work, to be essential to salvation ; so that *that* simple confession of sin to Christ, or to our Heavenly Father in Christ's name, on which all Christians are taught to rest, is not enough to obtain for them His forgiveness—nor can we be pardoned without gaining the ear of a Romish Priest, who may, at the very time, be himself labouring under the awful guilt of living in mortal sin, as Rome herself admits ! Surely this is a perversion of the Gospel of Grace, which does not so much as name a “ priest” but Christ, nor “ priests” save all true Christians alike : and surely this is a perversion which seems, almost of purpose, to have turned into contempt the only text of Scripture (which so far as we know) it has ever pretended to cite—“ Confess your faults *one to another* and pray *one for another*, that ye may be healed.” Does the priest confess to those who confess to him ? Does the priest ask his people, after he has confessed to them, their prayers on his own behalf, even as he has prayed for them ? Where is the *mutual* confession—and where the reciprocal benediction—on one common ground, of equal brotherhood ? Surely the Confessional (apart from its filthy, abominable and unutterable secrets) is an outrage on God's truth, and Christ's grace, and man's reason, and the Christian's liberty, at once and together !

The sacrament of PENANCE we have already introduced you to, as that Romish institute by which the sinner who has lost the grace of Justification received in Baptism, may be again recovered and restored to his forfeited privilege—and not once only, but many times, even as often as Penance may be appointed to him by his Priest. With the doctrine of justification by works as a whole, therefore, this device of Rome, so essential to the system, also falls and is cast out. But what we wish you to understand in this present exposure is, the authoritative place which it holds in Romanism, as a perversion of that most blessed doctrine of evangelical repentance spoken of in the New Testament, and which is an unfailing accompaniment of the Faith in Christ that justifies, but never a substitute for it. Romish Penance is as gross a corruption of true repentance, as is Idolatry a perversion of the true worship of God—and we need not wonder that they should go together. But does Rome leave us at liberty to choose or reject this device of hers, a device which has no more foundation than this, that she chooses to understand by that solemn word “REPENT,” the expression “*Do Penance*” (Latin—*Agite penitentiam*)—as if she really pretended to believe that Christ, and his Servants John Baptist, Paul, Peter and John, called upon their hearers to *do Penance* just as her wretched children are constrained by her to do! Yet hear what in the awfulness of her delusion and deception she says, and says with a curse!—

“Whoever shall affirm that Penance, as used in the Catholic Church, is not, truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they fall into sin after baptism, let him be accursed!” And again, “Whoever shall affirm that we can by no means make satisfaction to God for our sins, through the merits of Christ, so far as the temporal penalty is concerned, either by punishments inflicted on us by Him and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety—and therefore that the best penance is a new life—Let him be accursed!”

Hear also what she says in calm and deliberate terms, as if her very object had been, what certainly the effect of her procedure is, to make the Gospel of free grace a lie, and the Lord of free salvation a liar:—

“It is agreeable to the Divine goodness that our sins should not be pardoned without satisfaction, (that is from *us*, by Penance;) lest taking occasion therefrom we should think lightly of them, treat the Holy Spirit in an injurious and contumelious manner, fall into more grievous offences, and treasure up for ourselves wrath against the day of wrath. For, doubtless these satisfactory penances tend powerfully to preserve and restrain penitents from sin, &c.—Nor has the Church of God ever devised *a more effectual method of averting punishment impending over us from the Divine Being, than a frequent performance of these works of Penance, with genuine sorrow of heart.*” (Conc. Trid. De Pœnit. Cap. vii.)—Is this justification by works, or by Grace? Judge ye. Whom shall we believe, God or Rome? On the one hand is the assertion of God, that “by works of Law shall no flesh be justified before Him.”—On the other hand Rome says “that these satisfactions

of Penance are a most efficacious method of removing the anger of God. But as God is true, *what* is Rome by her Penances proved to be? Even that which is written, "Let God be true, and every man a liar!"

At the close of a life thus insufficiently justified by baptism, and thus inadequately re-justified by Penance, comes EXTREME UNCTION, as if the soul's Undertaker, to prepare it for eternal burial. This rite has been denominated by Romanists "*the sacrament of the dying*," as if in contempt for the very words of that scripture on which it professes to rest for its authority, which say, "Let the Elders of the Church pray over the sick, anointing him with oil in the name of the Lord, *and the prayer of faith shall save the sick, and the Lord shall raise him up.*" (James v.) This unction, if a Church-rite at all, was only in order to *life*, and not in any case in preparation for death. To administer it with a view to any thing but *recovery*, bodily recovery, would have been as contrary to its design, as it would be to baptise a corpse. Yet on this elementary lie does Rome found the doctrine of pardon to the dying by the last anointing of the body with episcopally consecrated oil, at the hand of a Priest! On this contradiction of the Bible does she teach her expiring children to look to the God of truth and holiness for a fresh absolution from sin, and for their deliverance from the pains of hell! But what is her decree in regard to this last deceptive rite? May we or may we not reject or doubt it?

"Whoever shall affirm, that extreme unction is not holy, and properly a sacrament, instituted by Christ our Lord, and published by the blessed Apostle James, but only a ceremony received from the Fathers, or a human invention—let him be accursed!

"Whoever shall affirm, that the sacred unction of the sick does not confer grace, nor forgive sin, nor relieve the sick, but that its power has ceased, as if the gift of healing existed only in the past ages—let him be accursed.

"Whoever shall affirm, that the right and practice of extreme unction observed by the Holy Roman Church is repugnant to the doctrine of the blessed Apostle James, and therefore that it may be altered or despised without sin—let him be accursed!"

Thus the anointing with consecrated oil, by the hand of Rome, may save the soul, and is declared by a curse to be effectual to that end:—and how many poor dying sinners may have perished, relying in their last moments on the delusion of the transubstantiated wafer, and the soothing deceit of the last holy anointing, God only knoweth; for thus almost every Romanist over the world, except the condemned criminal, is expected and hopes to die!—even under such a ceremonial process as *this*, that, after a priest has anointed the sick or dying man on the eyes, the ears, the nostrils, the mouth, the hands, the loins, and the feet, as the several organs of sense, he shall have such words as these pronounced over him, "May God, by this holy unction and through his great mercy, indulge thee whatever sins thou hast committed by sight, by hearing, by smelling, by tasting," &c. ! Who knows not, how many and how great be the sins committed through the organs of sense as "instruments of unrighteousness,"—and yet all these may thus under

a priest's anointing disappear forever ! Yea, under the anointing of a priest who has power to forgive absolutely the sins of the soul, and yet is not able to raise the sick man to health !—who can do the thing that is infinitely greater, and cannot perform the thing that is unmeasurably less !—who can accomplish what no one can ever see or know to have been done, and cannot shew a work that every man's eyes might behold and determine ! How unlike, nay, how contrary this to the conduct of HIM who when on earth once said, “ But, that ye may know that the SON OF MAN hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise and take up thy bed and go into thine house !—and immediately the man arose, took up his bed, and went forth before them all ; insomuch that they were all amazed and glorified God, saying, We never saw it on this fashion !” (Mark ii.) From THIS Son of Man will we ever seek and receive our pardon, even as we have already received it, through faith in the Gospel of his Grace : saying in sickness and disease, “ I know WHOM I have believed, and am persuaded that HE is able to keep that which I have committed unto him against that day !” and what need we more in dying itself but the mind of the first Martyr when he said, “ Lord Jesus receive my spirit !” This to us will be our “ sacrament of the dying,”—and the sprinkling of the blood of Christ will alone be our last anointing, for “ *it* cleanseth from ALL SIN.”

Nor can we omit in this sad list of Rome's corrupt inventions, one of the most attractive and therefore one of the most fatal of them all in practice :—we mean, INDULGENCES. We have already presented you with Pope Leo the Xth's definition of Indulgences, and his assertion of his own authority to dispense them. But the full theory of this most fatal practice, it may be right to state, in order to your clearer perception of the place which Indulgences actually hold in Romanism ; for all these inventions hold no *accidental* place :

“ It is a maxim with the Roman Catholic Church that when sin is forgiven, though the guilt thereof and the eternal punishment due on account of it are wholly remitted, there always remains some temporal punishment to be endured, for which satisfaction must be made by the penitent, either before his death or in Purgatory. The Fasts, Alms, Penances and other meritorious works performed in obedience to priestly injunction, are supposed to have the power of satisfaction, Yet even these are insufficient, and the most obedient and dutiful son of the Church finds that there is a heavy balance against him, which if not discharged will sadly lengthen the purifying process. But provision is made for him. It has been ascertained that there is an immense treasure of unappropriated merit, partly the Saviour's and partly accruing from works of supererogation performed by the saints now in glory. All this is at the disposal of the Pope, having been originally placed in the hands of Peter, who transmitted the privilege to his successors. The Pontiff therefore, has the power of granting a remission of the temporal (or purgatorial) punishment due to him, on such terms and conditions as he may choose to prescribe. This may be *limited*, in which case the Indulgence is granted for a specified number of years, or *plenary*, releasing the individual from all the pains and penalties incurred by

him up to the time of receiving the boon. The efficacy of these indulgences reaches to the souls that are in Purgatory ; and a kind relative or friend may enjoy the satisfaction of procuring the release of those he loves, or at any rate some considerable remission of the period of their sufferings. The terms vary, according to times and circumstances ; sometimes a devotional exercise is sufficient, on other occasions money is the *sine quâ non*.* This will not be disputed as a fair and complete view of the practical *theory* of Indulgences :—for on the awful and incredible *abuses* of this Romish Invention we do not so much as touch. We shall now give you a specimen of the official Form in which Papal Indulgences were clothed ; a specimen but too notorious from being that which was first instrumental in arousing the great and blessed Reformation. Here is a translation of Tetzel's writs of pardon, as offered for sale, and as bought for money :—

“ May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion ! And I, by his authority, that of his blessed Apostles, Peter and Paul, and of the most Holy Pope, granted and committed unto me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred—*Then from all thy sins, transgressions and excesses, how enormous soever they may be—even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the Holy Church extend, I remit to you all, all punishment which you deserve in purgatory on their account ; and I restore you to the holy sacraments of the church, to the union of the faithful, and to the innocence and purity which you possessed at baptism ; so that, when you die, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened ; and if you should not die at present, this grace shall remain in full force, when you are at the point of death.* In the name of the Father, the Son, and the Holy Ghost !”

Such is a Romish indulgence, as dispensed by the Pope's Legate or Ambassador. But what says the Pope himself ?—“ Wherefore all persons, whether living or dead, who really obtain any indulgence of this kind, are delivered from so much temporal (including purgatorial) punishment, *due according to divine justice for their actual sins, as is equivalent to the value of the Indulgence bestowed and received.*” Such are the words of Leo the Xth :—but, as alone he may be fallible, are his words confirmed by a General Council ? Hear again this edict of Trent :—“ Since the power of granting Indulgences has been bestowed by Christ upon His Church, and this power divinely given, has been used from the earliest antiquity ; The Holy Council teaches and enjoins that the use of Indulgences, so salutary to Christian people, and approved by the authority of venerable Councils, shall be retained by the church : and it *anathematizes* those who assert that they are useless, or deny that the church has the power of granting them.” (*De Indulg.*)

Who that knows the Scriptures, after reading and hearing these things, can fail to recollect the case of “ Simon the Sorcerer,” to whom

* From Cramp's *Text-Book of Popery*, by which we have been helped to a number of our Romish Extracts.

Rome's own fancied Apostle addressed those killing words—"Thy money perish with thee, because thou hast thought that the *gift of God, might be purchased with money* :—Thou hast neither part nor lot in this matter; for thy heart is not right with God!" If Rome's Justification be not remission of sins only, "but also *sanctification*" or the grace of God's Spirit (as we have already seen that she says), then how confounding are these words to her who thus *sells* the work of God's Spirit for money? And, if Rome deny all transference or imputation of righteousness for Justification, as a doctrinal statement in her *creed*, how it is that she so readily traffics in the transferred merits, that is imputed righteousness, of Christ and his saints, for gold and silver to flow into her *treasury* of indulgences?" Is not this that which was written of old, "They account *gain* to be *godliness*?"

Last, in this funeral array of Rome's fatal superstitions, come her PURGATORIAL MASSES. As if she were haunted by a consciousness of final insufficiency, and goaded on by a dread of ultimate failure, she has endeavoured to establish one grand reserve to cover all possible exigencies and fears. She has invented a place of temporary and intermediate punishment, beyond this life, for the reception of those who may, after all past modes of deliverance, die under the guilt of pardonable sin. Into this place of purgatory it is possible that those who have been baptised, have satisfied Penance, received extreme Unction, and purchased a limited amount of Indulgence, may yet fall—and there they may have to endure a long course, even thousands of years, of intense torments in those fearful flames which are reported to purify without destroying: even Popes and cardinals, and priests and holy men *may*, after every effort, fall into this awful purgatorial furnace. Continuing in this awful place of suffering during the period allotted to them, the persons so doomed, will at last be set free, and have the prospect then of entering into Heaven with all the saints: yet alas! this is but a painful prospect; for who can tell how long the interval may be, and how tremendous the agonies in the meanwhile to be endured! Can no deliverance be devised from such a danger—no remedy to remove so frightful a possibility? Yes, Rome has provided for this too.—She has her sacrifice for the DEAD as well as for the living; she causes her Wafer to be offered up for the sinful souls of her departed children—she opens all the dungeons of Purgatory with the keys of her Purgatorial Masses. By the agency of these masses, she professes that she can deliver from purgatorial fire, souls selected and named for that purpose, and who may be present to the minds of her priests in their performance of the services allotted or entrusted to their care. Hear her own Decree! "Since the Catholic Church . . . hath taught that there is a Purgatory, and that the souls detained are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the Mass—this Holy Council commands all bishops to endeavour that the wholesome doctrine of Purgatory, delivered to us by venerable Fathers and Councils be believed and held by Christ's faithful, and every where taught and preached:" and hear her Douay Catechism—"Q. Whither go such as die in venial sin, or not having fully satisfied for the punishment due to their mortal sins? A. To Purgatory, till they have made full

satisfaction for them—and then to heaven.”—(Abstract, p. 71.)—Or listen to the prayers which she offers up, in her own Missal—

“Mercifully look down O Lord, on the offerings we make for the soul of thy servant N—, that being purified by these heavenly mysteries, it may find rest in thy mercy!”—Or, “Have mercy Lord, we beseech thee, on the soul of thy servant N—, for which we offer this victim of praise, humbly beseeching thy majesty that by this propitiatory sacrifice, he may arrive at eternal rest!”—“Grant unto the souls of our brethren, friends, and benefactors, on whom thou didst bestow the grace to confess thy name, the pardon of all their sins, by these mysteries of our salvation”—(that is, these *masses*!) Many more such quotations might be made; but these may suffice to impress the minds of our Christian friends with a due sense of the reality and extent of the evil which we are now presenting to their view. Yet it may not be out of place to present you with *one* specimen of the *working* of this system of posthumous pardon and salvation, both as to the sordid money-basis on which it rests, and the precarious agency to which it is entrusted: thus—(*As quoted by the Rev. H. Macniel.*)

The Will of the Rev. John Curran, P. P. of Kellucan, was proved in the Prerogative Court of Dublin on the 6th day of January, 1838. It was as follows:—“I also will and bequeath £ 300 for masses for the persons who might have given me money for said purposes, to be discharged at 2s. 6d. for each intention,” &c. &c. This is the verbatim extract of the copy of a Will proved in one of Her Majesty’s Courts of Law. This man had received £300 for saying masses for other people, and he had not said them; he kept the money, but when dying, his compunctious visitings would not let him rest, and he bequeathed this money to another priest, on condition that he should make amends by a more punctual discharge of this important business, at the rate of 2s. 6d. a mass; that is, offer about 2400 masses which he had neglected.

The Will thus proceeds, “I also bequeath and will £300 for masses for my own soul, at 2s. 6d. each mass. I also will and bequeath all my books, vestments and furniture, and gold watch, to be disposed of in procuring masses for the repose of my soul, at 2s. 6d. per mass!” &c. &c. Probate granted to the Rev. Michael Berry, January 6th, 1838.

Who would believe *that* to be a true and real sacrifice of CHRIST, which must be offered up 2400 times before it be sufficient to deliver a sinner from, not the flames of Hell, but the mere pains of a temporary purgatory! Who can believe that to be the real atonement of Christ, which can be purchased by money; so that, by paying to a priest the sum of half-a-crown, we may have Christ again offering Himself up (as Romanists assert) in the sacrifice of the mass! Who can believe that Jesus Christ has left the propitiatory sacrifice of Himself dependent on the caprice, covetousness or dishonesty of a mere human priest; becoming as it were (awful blasphemy!) a partner in such sin Himself, in not offering Himself up in the mass, when the priest pleased *not*, although the price of His sacrifice had been already paid! Who would commit his soul for salvation to a priesthood who may thus at any time leave in the most dreadful torments for hundreds or thousands of years, souls for whose release they have been abundantly and faithfully

paid ! Who would not pity the man who believes, that by the proceeds of the sale of his watch, he may have his soul partially redeemed from the pains of future punishment—or who passes into an awful eternity under the murderous delusion that the sale of his household stuff could be made to purchase the eternal repose of his sinful soul ! This is not an extreme case, but a fair and common one : for, who can doubt that many masses are never said, that yet have been already paid for ; that any man may at any time be thus cheated out of his soul's safety, after it is beyond his reach to claim or recover it ; that money may become at last the only means by the application of which a man may hope to escape from the coming wrath of God—until even the word of the Lord Himself be overturned, where he says, “How hardly shall those who have riches enter into the kingdom of heaven !” For, the Mistress of Purgatorial Masses has decreed, that certainly and easily may those who have riches be delivered from punishment of their sins !—Masses can deliver the dead, money can procure masses, the rich can give money ; therefore the rich may always be delivered, by their riches, so as at least to get sooner into heaven than they otherwise could have done without this purchase of their wealth. Surely this system is but too like that with which Apocalyptic Rome is charged, (Rev. xviii.) receiving “*the merchandize* of gold and silver and precious stones, and OF THE SOULS OF MEN !”

PART III.

“What shall we then say to these things ? If God be for us, who can be against us ?”

Thus, dear Christian friends, have we endeavoured to present you with an exposure of the Romish doctrine concerning the Grace of God in the Justification of sinners. We have endeavoured to speak calmly and dispassionately on one of the most affecting and rousing topics which the mind of a Christian man can contemplate—making Rome herself to speak her own mind, and to declare her own doctrine, in her own terms, which need not be mistaken or misunderstood. This is the way in which we would ourselves desire to be dealt with by Rome, and in this way have we endeavoured to deal with her :—nor are we conscious of having made an unfair quotation, or of having endeavoured to force an unfair construction, or of having given way to one insincere declamation.

Need we now wonder at the efforts which Rome has made to *confirm* and *secure* herself in such a system as this—a system so antisciptural and antichristian—yet so pleasant to the inclinations of sinful man, so influential for securing both power and riches to her who would be mistress of the world ? Need we wonder at the efforts she has made to *confirm* herself in her false position ?—that she has set the stamp of divine inspiration on the mere traditions of men, traditions that contradict the very commandments of God and set at nought the very Gospel of Jesus, and that give the lie to men's senses, to human reason, to the Lord of all truth and revelation at once ?—that she has set her seal also on a fabulous Apocrypha, declaring books which her own

fathers rejected, and which contain both lies and heresy, and which even disclaim inspiration, to be a part of the inspired Scriptures, the revelation of the Grace of God, because they favour herself?—that she has issued her notes and comments, few in number but plain in character, perverting the very words and meaning of the Records of grace and love to sinners; telling men in her Douay Bible and Rhemish New Testaments, that, words do not mean what they must mean if they have any meaning at all; as that, “Repent” means, *do penance*, rendering satisfaction for sin—“Confess your faults one to another” means, *not that*, but confess them to a *priest*; yet not *he* to you, but only *you* to him? and commanding men to believe as the church has ever believed; without telling them what she has ever believed?

Or, need we wonder at the *obstructions* by which she has filled up the way of knowledge and enquiry that leads to the Tree of life, so that men may not discover that *she* is a tree of error and death? Need we wonder now that she still veils her worship in the shroud of a dead language, and *that* language the everlasting symbol of Antient Pagan Rome, as if to unite both the dead and the living in one; permitting indeed selected translations for the use of her laity, if they choose, but maintaining her public communion of grace in a language that to the multitude of her worshippers is utterly unknown? Need we wonder that she has laid restrictions on the circulation of the Holy Scriptures themselves, amounting almost to a prohibitory duty, assigning as a reason, what we can all now see to be quite sufficient as given, a few years ago, in a Declaration by the Catholic Bishops and Vicars Apostolic in Britain—

“The Catholic Church knows that the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of the Christian Belief,” &c.—such, no doubt, as on this most primary of all Christian doctrines, the doctrine of a sinner’s justification solely and entirely by Faith in the Righteousness of Christ.

Need we wonder that she has put such an espionage as the following into the hands of a sworn and interested priesthood, with such anti-Christian instructions as these?—(*From the Index of Prohibited Books, Rules Prefixed; Published 1564*):

“Inasmuch as it is manifest from experience, that, if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every man, the temerity of men will cause more evil than good from it, it is on this point referred to the judgment of Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented and not injured by it; and this permission they must have in writing. But, if any one shall have the presumption to read or possess it without such written permission, *he shall not receive absolution* until he have first delivered up such Bible to the Ordinary.”

Or, need we wonder that she has threatened with the pains and penalties of delivery to the secular power, all who shall by reading

searching, and judging for themselves, transgress these restrictions: as in this decree of the Church—

“In order to restrain petulant minds, the Council further decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the Scriptures to his own sense of them, contrary to that which hath been held and still is held by Holy Mother Church, whose right it is to judge of the true meaning and interpretation of Sacred Writ, or contrary to the unanimous consent of the Fathers, even though such interpretation should never be published. If any disobey, let them be denounced by the ordinaries, and punished according to law.”

And what is this “*punishment according to law*” that may be inflicted on all who dare thus to study the records of grace for themselves? Let Rome herself tell you in her 4th Lateran Council—in a Decree which she has not repealed, which she cannot repeal, which she dares not repeal, nor deny:—

“We excommunicate and anathematize every heresy that exalts itself against the holy Orthodox and Catholic Faith, which we already set forth condemning all heretics, by whatsoever name they may be known Such as are condemned are to be delivered over to the existing secular powers or their officers, to receive due punishment. If laymen, their effects shall be confiscated: if Priests, they shall be first degraded from their respective orders, and their property applied to the use of the churches, in which they officiated.—Those who have incurred a public *suspicion* of heresy shall be punished with anathema, and their company shunned by all men, unless they thoroughly clear themselves from the charge. If they remain under excommunication for a year, they shall then be condemned as heretics.”

Such is “*punishment according to law* ;” but Rome has also added to this, a punishment *without law* ;—nay punishment contrary to all law, so that all who dare to doubt or disobey, all who avow their love or profession of that doctrine of grace which Rome calls heresy, may not have a shred of human righteousness or of common honesty in which to trust, or by which to be protected! Hear what the seventeenth GENERAL COUNCIL, the Council of Constance, has said in reply to the question, “*shall a safe-conduct granted to heretics be accounted binding?*” “The Holy Council declares that no safe conduct given by the Emperor, by kings, or by other secular princes, to heretics or reputed heretics, thinking thereby to reclaim them from their errors, however binding the instrument may be considered, shall be of any force, or ought to be, to the prejudice or hindrance of the Catholic Faith, or ecclesiastical jurisdiction; so as to prevent the proper or ecclesiastical judge from enquiring into the errors of the party, and otherwise proceeding against them, as justice may require, should they obstinately refuse to renounce their errors—although they should have come to the place of trial, relying on the same safe-conduct, and otherwise would not have come. Nor shall he who gave the safe conduct continue to be bound thereby in any respect—seeing that he has done all that is in his power.”

But it may in conclusion be asked, are Romanists bound *now* by these long-past things? We answer by asking, is the creed of Pope

Pius the IVth binding *now* or no? Is it true or is it not (as Mr. Butler, no mean Romanist Authority, says, in His book of the Roman Catholic Church) that "This Creed was immediately received throughout the Universal Church, and since that time has been considered in every part of the world as an accurate and explicit summary of the Roman Catholic faith; Non-Catholics, on their admission into the Catholic Church, publicly repent and testify their assent, without restriction or qualification?" And what saith this creed, which no Roman Priest dares deny, and no layman as a Romanist dares gainsay, on the subject of such decrees of by-gone centuries?

"I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church. I receive and embrace all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification. I also profess and undoubtedly receive all other things, delivered, defined and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent—and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected and anathematized by the church.

This true catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N. promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these Holy Gospels of God!"

Surely "an oath for confirmation is an end of all strife;"—and such an oath or obligation, as that just cited, is quite sufficient to set at rest the question, what amount of doctrinal, decretal, or ecclesiastical identity subsists between the Papal past and the Papal present, between Rome that was and Rome that now is? Besides, she claims a corporate *infallibility*, as the strength and frequency of her anathemas constantly indicate; and wherever the secret seat of this infallibility may be, its actual existence, in a general or indefinite form, may not for a moment be disputed by those who believe in the truth of her supreme and exclusive claims. Indeed, if there be another feature in her character more dreadful than that of her falsity, it is her boldness and effrontery; for, like the antient harlot having her name written on her forehead, she glories in her shame!

How many solemn reflections present themselves to the mind, at the close of such a subject as this, could we but now prosecute them in their suggestive train. How fearfully busy has been SATAN, the great Enemy of Christ and His Church, from the beginning of the Gospel cause until this day, and how successful also in blinding and bewitching the minds of men, lest they should possess the Truth, know the Truth, believe the Truth, and be saved by the Truth, as it is in Jesus Christ!—How subtle, how gradual, and how numerous, the perversions and corruptions of the Gospel, that successively and separately sprung up during the first fifteen centuries, until in the Grand Apostatic Council of

Trent, they were consolidated and authoritatively incorporated into one complete and acknowledged **WHOLE** : for Rome has thus been the willing and attractive receptacle of those sinful and fatal growths which have spontaneously presented themselves from the evil heart of unrenewed or imperfect man !—How completely furnished and finished is Romanism as the antagonist system of the “glorious gospel of the Blessed God,” adopting all the names, and rejecting all the substances, and then acting as if she had done nothing but what is fair and honourable !—How does she lay hold of all the sinful workings of the human heart, and furnish that remedy which is most agreeable to each of them ; entrenching herself in compromises of truth and righteousness, and surrounding her with the fears and doubts of fallen mortality as her bulwarks ; making the love of sin and the fear of punishment to work together in one most effective but degrading partnership, for the increase of her power and the overflow of her revenues !—How helpless the condition of the subjects of her rule, whilst they remain under her iron sceptre. Behold her Priesthood trained up by solemn obligation in all the deceitful arts of a false but popular religion, bound by solemn vow to believe and to teach most evident perversions of God’s word, either through an ignorance that is responsibly fatal in its effects, or through a deceit that is consciously murderous in its designs and results—working on in painful darkness, until they become totally blinded, and sink into eternity, either as the slaves of their own delusions, dreaming of a false peace and a short purgatory, or as the victims of an awakened conscience which threatens eternal judgment, against its hardened possessor ;—for, what else *can* befall the makers or believers of a lie ? Or, behold the Laity of Rome, brought up from infancy blind-fold in a system, which permits no authority besides that of the church, and admits of no instruction save that of the church’s priest ; bound down by penalties from heaven, earth, purgatory, and hell, to move neither hand nor foot in matters of salvation, but as they may be tolerated or directed by a despotic hierarchy :—How in such circumstances, ~~morally~~, is it possible for them to arrive at the knowledge of the Truth as it is in Jesus ? The very rumour or suspicion entertained, that they are seeking a better righteousness than their own or their church’s rags, to justify them, were enough to bring down, first the wrath and then the curse of Rome. Yet who can tell how great the amount of secret unhappiness, fear, doubt, and anxiety that prevails in the breasts of Romanists, unconfessed and untold ! What would not many of them give in order to make sure that they are right or safe, as to their acceptance with God, and their hope of everlasting life ! The Reformation let out many secrets on this subject. Many a Romanist heart, that had long been struggling after peace and rest, by works and sufferings, but in vain—**THEN** unburdened itself before **CHRIST** alone, and in his “precious blood” found the full assurance of pardon and adoption without masses or penances, without merits or indulgences, without saints or angels, without priests or confessionals ! And so would it now be found, if the Word of God had but free course among the children of Rome now, as it had then. Let us help and stir up such to their spiritual emancipation : and pray that **CHRIST** may shine forth upon

them ! Hear what Luther says of the helpless victims of self-righteous inflictions in his day, of whom also *he* was one ; “ What I here say, from St. Paul’s words, I learned by experience (my own and of others) in the monastery. I have seen many who with the utmost diligence and scrupulosity have omitted nothing which might pacify the conscience ; have worn haircloth, fasted, prayed, afflicted and exhausted their bodies by various severities, so that even if they had been made of iron they must at length have been destroyed ; *yet the more they laboured, the more fearful they became ; and especially as the hour of death drew nigh, they were so full of trepidation,* that I have seen many condemned to die for their crimes, meet death with more confidence than the persons who had lived with so strict austerity ! ”

How precious is that GOSPEL of Salvation by the grace of God, of justification by faith in Christ Jesus alone, which still *we* possess in all its original simplicity and purity, and generous freeness ! It still brings us true peace and true safety, and it still enables us to look forward with calm and joyful hope to the joy that is yet to come : even as it was written to the first Church at Rome, “ Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ—by whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God.” Rome by all her perversions cannot turn us from this our portion of grace, neither by all her cursings can she frighten us or drive us from the blessedness of a conscience pacified only by the blood of Christ :—we can calmly read over her fearful anathemas levelled and continued against us—and say, “ IF GOD BE FOR US, WHO CAN BE AGAINST US ? ” “ She declares that whosoever does not believe that God is the author of the books of Tobit, Judith and Maccabees, with their falsehoods and absurdities, is *accursed* : She declares that whosoever does not believe extreme unction, orders and matrimony, to be Sacraments of Christ, is *accursed* : She declares that any one who shall deny that the Eucharist contains really and substantially the body and blood and soul and divinity of Christ, is *accursed* : She declares that any one who shall say that in the Eucharist there remains the substance of bread and wine, is *accursed* : She declares that any one who shall say, that the anointing of the sick does not confer grace or remit sin, is *accursed* : She declares that any one who shall say, that Christ’s faithful people ought to receive both species (the bread and the wine) in the Sacrament of the Eucharist, is *accursed* : She declares that any one who shall say, that in the mass there is not offered to God a true and proper sacrifice, is *accursed* : She declares that any one who shall say, that mass ought to be celebrated in the vulgar tongue, is *accursed* : She declares that any one who shall say, that the clergy can lawfully contract marriage, is *ACCURSED !* ” The opposite of all these things do we hold, and so do we incur Rome’s curse ; and if her words were true and authorized of God, then should we be still and for ever unjustified from our sins. But to all these curses we reply—“ Who shall lay any thing to the charge of God’s elect ? It is God that justifieth : who is he that condemneth ? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us ? ” (Rom. viii.) We possess

still, and as Christians we still hold fast and live upon *that* Gospel concerning which Paul the Apostle of Jesus Christ wrote to primitive (not yet Papal) ROME, even then in danger of being deceived by the doctrine of justification by human doings and legal services—"I am ready to preach the Gospel to you that are at Rome also: for I am not ashamed of the GOSPEL OF CHRIST; *for it is the power of God unto salvation unto every one that believeth, to the Jew first and also to the Gentile: for therein is revealed the righteousness of God from faith to faith—as it is written, the just shall live by faith.*" (Rom. i.) But have we this Gospel now, as purely as laid down in scripture—as simply as when addressed to the original Christian Rome? Compare and see, whether the following Testimonies as held in the nineteenth century, correspond not with the ancient word of God, as to what constitutes the true faith of the Church of Christ in order to salvation:—

"Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort as more largely is expressed in the homily of justification." *Thirty-nine Articles.*

"The whole Counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set forth in Scripture, or by good and necessary consequence, may be derived therefrom: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men.

"Those whom God effectually calleth he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought on them or done by them, but for Christ's sake alone—not by imputing faith itself, or the act of believing, or any other evangelical obedience to them as their righteousness—but by imputing the obedience and satisfaction of Christ unto them—they receiving and resting on him and his righteousness by Faith: and faith, thus receiving and resting on Christ and His righteousness, is the alone instrument—yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith—but worketh by love!"—*The Westminster Confession.*

"I am righteous before God, only by the merits of Jesus Christ, through a true Faith; although my conscience upbraids me with having sinned grievously against the divine commands, and with being still inclined by the Law in my members to transgress: Yet God, without any human merits, out of mere grace, sets to my account the entire obedience and righteousness of Christ: so that I am thus as righteous as though I had never fallen or committed sin; yea, as if I had performed all the obedience which Christ hath provided, I receive those benefits with a believing and obedient heart: and I am justified by faith

alone, not because I am acceptable to God by my faith—but that the obedience, satisfaction and righteousness of Christ is alone my righteousness before God, and I can no otherwise receive and apply it than by a true saving faith.”—*The Heidelberg Catechism*.

Such is our doctrine, this day, in this nineteenth Century :—and was not this also the doctrine of the first Century, the Century of Christ and of inspiration ? Hear these Apostolic words (Rom. x.) “ Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. FOR CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them : But the Righteousness which is of Faith speaketh on this wise, say not in thine heart, who shall ascend into heaven (that is, to bring Christ down from above)—or, who shall descend into the deep (that is to bring up Christ again from the dead).—But what saith it ? *The Word is nigh thee, even in thy mouth and in thine heart—that is, the word of Faith which we preach ; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, THOU SHALT BE SAVED !*” (Rom. x.)

Or consider the yet more ancient, but equally evangelical testimony of the Inspired Isaiah : How rich the grace ; how free the invitation !

“ *Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat—yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good : and let your soul delight itself in fatness ! Incline your ear and come unto Me : hear, and your soul shall live ; and I will make an everlasting Covenant with you ; even the sure mercies of David. Seek ye the Lord, while He may be found ; call ye upon Him while He is near : let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will multiply to pardon. FOR MY THOUGHTS ARE NOT YOUR THOUGHTS, NEITHER ARE YOUR WAYS MY WAYS, SAITH THE LORD : but as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts ! For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater : so shall my word be that goeth forth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace ; the mountains and the hills shall break forth before you unto singing, and all the trees of the field shall clap their hands : instead of the thorn shall come up the fir tree, and instead of the briar*

shall come up the myrtle tree—and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off!” (Isai. lv.)

“Now, the God of Peace, that brought again from the dead our Lord Jesus that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will—working in you that which is well pleasing in His sight, through Jesus Christ : to whom be glory for ever and ever—Amen !”

LECTURE FOURTH.

THE

J E S U I T S.—

THEIR

ORIGIN AND ORDER, MORALITY AND PRACTICES,
SUPPRESSION AND RESTORATION.

BY THE

REV. A. DUFF, D. D.

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ORIGIN AND ORDER, MORALITY AND PRACTICES.
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Introduction.

FROM the respected brethren who have preceded me, you have already learnt much of the genuine character of Popery—its grievous perversion or total supercession of the Word of God by its lying traditions and substitutionary expedients for a sinner's justification,—together with some of the means and methods by which it contrived to climb to the very zenith, alike in the firmament of civil and ecclesiastical power.

It now devolves upon me to exhibit Popery under another of its distinct phases—its last and most perfect development—and that is, its revivification, after threatened dissolution, under the form of JESUITISM.

It has often been a subject of remark, how, trivial, insignificant, and in ordinary phraseology, accidental incidents have fixed the character and career of individuals, extended the empire of the sciences, and permanently affected the destinies of nations. To the circumstance of his being presented, when a student at College, with the works of Pliny and Aristotle, as a prize, did Adanson, as we are told, owe the impulse which diverted his mind from its original bent, and earned for him the renown of being one of the most distinguished naturalists of his day. To the circumstance of his happening, when a boy, “to be long and frequently shut up in a room, in which there was nothing but a clock; which, therefore, as the only object of amusement, he occupied himself in examining,” did Vaucanson owe the impulse which eventually rendered him one of the most celebrated of mechanicians. It was the circumstance of perusing the Iliad that communicated to the soul of Alexander the impulse which led to his heading the Macedonian phalanx on the banks of the Nile, the Euphrates and the Indus; while it was the perusal of his life which stimulated Charles of Sweden to a career that stamped him as among the first of warriors. To the circumstance of his noticing the fall of an apple is ordinarily attributed the hint which pointed the way to the most magnificent of

modern discoveries, and has emblazoned the name of Newton as the most refulgent in the whole galaxy of science. To a most trivial and apparently accidental circumstance did Scotland, once trodden under the iron hoof of tyranny, owe its freedom and independence. The Patriot Bruce, successively baffled in every attempt, lay down at night in a barn, seeking relief from the pains of disaster and the threatenings of despair. In the morning, we are told, while "still reclining on his pillow of straw, he beheld a spider climbing up the beam of the roof;—the insect fell to the ground." Twelve times was the attempt successively renewed, twelve times did it utterly fail. Its thirteenth essay, however, was crowned with complete success; it gained the summit of the barn;—when the king, starting from his couch, exclaimed, "This despicable insect has taught me perseverance, I will follow its example. Have I not been twelve times defeated by the enemy's force? on one fight more hangs the independence of my country." In a few days was fought the ever memorable battle of Bannockburn, and all Scotland was free. And finally, it is to the slight and insignificant, and apparently accidental, circumstance of a soldier being wounded, three centuries ago, at an ordinary siege in Spain, that the world has been indebted for an Institute, before which kings and nations have bowed the knee—an Institute, which, with the "dolorous regions" of California on the west, and the multitudinous isles of Japan on the east, as its outposts, has converted "shuddering Europe," into one vast battle field for the marshalled hosts of error and of truth.

The origin and rise of the Jesuits.

In 1521, Don Inigo Lopez de Ricalde, the youngest son of the noble house of Loyola, was severely wounded in both legs in the defence of Pampeluna against the French. Fired with the spirit of ancient chivalry, he had panted after knightly honours and renown. Excited by the vivid pictures of legendary romance, his mind was filled with airy dreams of hazardous adventure and feats of daring valour

—————" Races and games,
Or tilting furniture, emblazoned shields,
Impresses quaint, caparisons and steeds,
Bases and tinsel trappings, gorgeous knights,
At joust and tournament."

But stretched on a bed of languishment, with shattered limbs and little hope of their perfect recovery, how are these gorgeous phantasms to be grasped and realized? To these, alas, he must now bid farewell,—farewell forever. Does he then return to a calm composure of mind, resolved to content himself with the sober realities of life? No. Racked by disappointment and agitated by suffering, as he lay doomed to listless and pining inactivity on his couch, he happened to have had put into his hands a volume of the Lives of the Saints, whether by accident or design history telleth not. But, be that as it may, the effect on his excitable and chivalrous spirit was, in its instantaneousness and power, almost magical. The perusal of that work suddenly changed the entire current of his soul. Behold, says his biographer Vieyra, "behold the importance of reading good books.

If it had been a book of knight errantry, Ignacio would have become a great knight errant ; it was the *Lives of the Saints*, and Ignacio became a great saint. If he had read about knights, he might have proved a knight of the burning sword ; he read about saints, and proved a saint of the burning torch." From that hour the chivalry of romance and worldly adventure is wholly and for ever abandoned for the chivalry of spiritual crusade and "fantastic asceticism." As ordinary knights were wont to "devote themselves and consecrate the valour of their arms to their lady love," he "hung up arms and armour before an image of the Virgin," determined to become "knight of the Virgin Mary." As other spiritual knight errants had earned for themselves immortal renown by their self-imposed penances, he resolves to outstrip all his predecessors in austerity and self-denial. Accordingly, casting aside his knightly dress, and arraying himself in a hermit's homely garb, he withdraws from the abodes of luxurious refinement and the endearments of social intercourse. In cells and lonely caverns he enters on a course of the severest mortification, letting his hair and nails grow like those of the doomed and fated Nebuchadnezzar, maintaining midnight vigils, remaining seven hours daily on his bare knees, often fasting for days together, and on one occasion from Sunday to Sunday, scourging himself regularly thrice a day, and causing the gloomy cloisters to resound with the sighs and groans of heartfelt agony.

From that time also, he began, in his turbid and troubled fancy, to enjoy all manner of visions, raptures, and ecstasies. Now, he is in rapt contemplation of two immense camps—"The one at Jerusalem, the other at Babylon—Christ's and Satan's. On that side all the good, on this side all the bad, both armed and ready for mutual combat,"—while he himself figures as a chosen warrior in the army of the faithful. Again, he is satisfied that "he beholds at one time Christ, and at another the Virgin, with his bodily eyes." Standing on the steps of the church of St. Dominic at Manresa, "he wept aloud because he beheld the mystery of the Trinity visibly revealed to him at that moment ;" while "the mystery of creation suddenly flashed upon him in mystic symbols." In the host he fancied that he "beheld him who was God and man." On the banks of the Llobregat, he "sat down and bent his eyes on the deep stream before him ; when suddenly he felt himself in an ecstasy, wherein the mysteries of faith were visibly revealed to him : he rose up, he thought, another man."* Favoured with such immediate inspirations and inward fantasies, the light of Scripture or Revelation is rejected as altogether unnecessary. As a prime favourite of heaven he is privileged to hold direct communion with the invisible world and its inhabitants,—privileged to ascend beyond the pure empyrean and mingle with the glories of the eternal regions ;—why, then, should he not spurn away from him the aids of Apostles and Prophets who wrote only as they were commissioned for the humble denizens of this lower mundane sphere ?

After journeying to Jerusalem on a fruitless expedition against the infidels, and traversing, amid incredible hardships, different kingdoms of Europe, as a ragged emaciated mendicant, he at length retired to

* See Ranke on the Popes.

Paris. There he soon gathered around him a small but enthusiastic body of converts and followers. They resolved to constitute themselves into a religious society. But, under what designation are they to be known? Captivated with the thought of making war as soldiers against the prince of darkness, they finally determined, in accordance with Loyola's old military propensities, to call themselves, "The company of Jesus, just like a company of soldiers, who bear the name of their captain,—a company, cohort, or century, as it were, engaged to do battle against spiritual enemies." But such an organized society must have laws. Doubtless. But whence are they to proceed? Whence, in such a case, but from the fountain-head of all law? Loyola had already his visions of the celestial world; before the altar of the church in Barcelona, the Lady Roselli saw him "with a radiant illumination round his head." Who, then, need be surprized at the solemn averment of his disciples, "that he was miraculously told from heaven to form his order, and instructed fully in a supernatural manner how to do it?"

After various abortive attempts, Loyola at length succeeded, in 1540, in obtaining from Paul III. a Bull of constitution for his new order. This Bull was fettered at first with certain unpalatable restrictions. The Pope, however, soon learnt to estimate aright the prodigious importance of such a fraternity. Moreover, the offer, over and above the *three* usual vows of *poverty*, *chastity*, and *monastic obedience*, to come under a *fourth* vow of unlimited submission, of unconditional obedience to the Pope,—whose absolute supremacy and infallibility the members of the new Society were sworn, at all hazards, to maintain,—and whose commands to go wheresoever, whensoever, and on what errand soever he pleased, they were bound without question or hesitation, instantly to obey,—and all this under a solemn pledge, never and nowhere to require pecuniary aid or support from the See of Rome;—such an offer, at such a desperate crisis of Papal affairs, proved irresistible. The original Bull of confirmation was accordingly renewed in 1543, unembarrassed by any limitations or conditions whatsoever. And to render the deed still more memorable and impressive, the Pope had two medals struck, on one of which, in allusion to the important services which he expected from the Society, was inscribed, "The gates of heaven opened!"—and on the other, "The security of the Roman people."

As the Society was essentially military and despotic in its constitution, the next important step was to elect a General or Commander-in-chief, who, as stated by the Society itself in the first draft of the constitution which they presented to the Pope, "should dispense grades and offices as to him should seem fit, project the plan of the constitution for the order, with the advice and assistance of the members, and in all other matters exercise *sole and undivided* command; in him should *Christ be honoured* (let this blasphemy be noted) *as present in his person!*" The choice, as might readily be anticipated, fell on the founder Loyola, who, according to the express words of one of the electors, "had begotten them all in Christ, and fed them with his milk." Another reason assigned by a Jesuit writer, is too characteristic to be omitted here. "Since Peter," says he, "had more zeal than the rest of the Apostles, when he struck the servant of the High

Priest, it is for this reason among others, we may conceive, that the sovereign priesthood was committed to him by Christ. And, if the comparison be admissible, we may affirm that Ignatius was chosen to be General of our order because he would kill a Moor who had blasphemed."

The Society having obtained the Papal sanction and elected its General, the next grand step was to frame its constitution. This task was executed by Loyola with such consummate ability, as to justify the eulogium of Pasquier, who pronounced him "one of the most subtle and skilful politicians which his age produced." For two hundred years, the mysterious volume was systematically concealed from the world at large; while its contents were only gradually unfolded, and that too, after full proof of their trust-worthiness and repeated oaths of secrecy, even to the members of the Society. Yea, some rules there were of which none but the General and Superiors were ever permitted to know anything at all. One of the assistants of the order in a letter from Rome, towards the middle of last century, thus writes:—"It is only since my arrival here that I understand anything of the nature of our Society. Its government is a separate science, of which the provincials themselves know nothing. It is necessary to be in the post which I now occupy to begin to comprehend it."

At length, however, in an evil hour for the Society, but a providential one for the cause of humanity and truth, their long secreted statute book was dragged to light. This occurred in the course of the celebrated suit of Lionci and La Valette, in France, in 1761.

From these authentic records everything essential may now be learnt respecting the organization, government, and general principles of the Institute. In order to invest these with infallible authority, the Jesuits did not scruple to allege "that God himself dictated the formation of their Society," that "He and the blessed virgin inspired its plans, rules, and privileges, in miraculous revelations." In order to allure numbers to join their ranks, they positively declared that "God had granted to every member of the Society, who might join it, in the three first centuries, *the privilege of escaping damnation*, and that whoever should die in communion with the Society should obtain everlasting felicity." Under the influence of such flattering attractions, the increase of the Society, like that of a comet approaching its perihelion, was more than ordinarily rapid. In little more than half a century after its commencement, its full sworn members exceeded *ten thousand*. A century later still, it could reckon *twenty thousand members*, and upwards of *six hundred colleges*.

All this will appear the more surprizing, when we reflect on the dreadful ordeal of probation through which every candidate must pass, ere he could obtain the privilege of full membership. Talk of drilling and discipline! Why, the drilling and the discipline which gave to Alexander the men that marched in triumph from Macedon to the Indus; to Cæsar, the men that marched in triumph from Rome to the wilds of Caledonia; to Hannibal, the men that marched in triumph from Carthage to Rome; to Napoleon, the men whose achievements surpassed in brilliancy the united glories of the soldiers of Macedon,

of Carthage and of Rome ; and to Wellington, the men who smote into the dust, the very flower of Napoleon's chivalry ; why, the drilling and the discipline of all of these combined, cannot, in point of stern, rigid, and protracted severity, for a moment be compared to the drilling and discipline, which fitted and moulded men for becoming full members of the militant Institute of the Jesuits !

Into details we cannot enter ; but a few leading particulars we must supply from the most authoritative of all sources—the *Book of their own Constitutions*.

The order of the Jesuits—its organization and government.

The whole world, which is regarded by the General as his one and undivided empire, is parcelled out into provinces, at the head of which is a provincial, subordinate to the general central Head. Throughout the provinces are colleges and noviciates, or houses of probation and residence, at the head of which are rectors, prefects, or superiors, all subordinate directly, or through the provincials, to the General, who is the sole mainspring and moving power of the stupendous mechanism, throughout all its countless parts and wide spreading ramifications.

The whole society may be divided into four classes ; the novices ; the scholars ; the co-adjutors ; and the professed or full members. The age of *fourteen* is ordinarily the earliest for admission as a novice ; and the age of *thirty-three* the earliest for the attainment of full or *professed* membership.

When a candidate for admission presents himself, he is rigidly examined. If deemed unfit he is instantly dismissed. If his fitness appear probable, he is received into "the house of primary probation." A fresh scrutiny is then instituted into his rank, temper, and condition,—his talents, possessions, and probable utility,—natural abilities being allowed "to make ample atonement for poverty, and wealth for lack of talent." Every communication with the servants or strangers, either by word or letter, is expressly forbidden. A brief compendium or summary of general rules is then submitted to his deliberation. In subsequent examinations, "every circumstance is drawn from him connected with his birth, his family, and connexions. Strict enquiry is made touching the marriage or celibacy of a brother or sister ; their state and manner of life ; but, above all, whether he be bound himself by a promise of marriage." Again, "the health and perfection of the candidate's body must, by medical inspection, be ascertained. The manner in which his life has been spent from his youth ; the bent of his inclinations ; the substance of his prayers ; the fervour of his devotions ; *all* must be revealed, without reserve, at the bidding of the scrutinizing enquirer." The applicant must next be asked, "whether he has ever held, or still continues to hold, any opinions or ideas differing from those which are maintained by the church, and approved by her doctors ; for novel opinions cannot be tolerated." And "in every scruple or spiritual difficulty which may arise, he must engage to abandon his own decision." If he has property, he must next declare his resolution of renouncing it, and giving it wholly "to the poor, (i. e. in reality to 'the Society of Jesuits, who are *mendicants* for that pur-

pose,') without a hope of regaining it at any time." And, that "his better example may shine before men, he must put away all strong affection for his parents, and refrain from the unsuitable desire of a bountiful distribution towards them, arising from such a disadvantageous affection, that the precept of the gospel may be followed more perfectly, which says not, 'give to your relations,' but, 'give to the poor.' Thus effectually cut off from all access to his parents, and even from a useless remembrance of them, he may proceed more surely in his course of hopeful vocation." To render his seclusion more complete, the candidate is next "interdicted from verbal or written communication with his family or friends," unless under special permission from the superior. He must also be "satisfied that all letters written and received by him, as long as he remains in the house, should be opened, read, and delivered up for that purpose, to the person appointed to examine him." His "actions, errors and deficiencies are always closely watched, and reported to the superior by any one who has observed or discovered them." A general confession of the "whole past life must be made, and repeated every six months, to some Jesuit priest, who may be deputed by the superior to receive it."

The course of primary probation being at length concluded, the candidate enters the house of second probation, where he joins the *senior novices*. Here, on his entrance, six principal exercises or experiments await him. First, he must devote a month to self-examination, confession, and meditation. Second, he must serve for another month "in one or more of the hospitals, by ministering to the sick, in proof of increasing humility." Third, he "must wander for another month, without money, begging from door to door, that he may be accustomed to inconvenience in eating and sleeping." Fourth, he "must submit to be employed in the most servile offices of the house into which he has entered." Fifth, he must exhibit his capacity for giving instruction to boys and untaught elders. Sixth, he must try his gift in preaching and hearing confessions.

As yet, while thus only "fulfilling his several trials of fitness, he may not presume to say that he is a member of the Society. If his discharge of these six experiments be not satisfactory, he is summarily dismissed; if otherwise, he is encouraged to wait in patient expectation—learning, by farther exercises, to subordinate his mind and will, in all things, in perfect humility and obedience, to the dictum of the General or Superior. If his progress be satisfactory, the *three* simple vows are administered at the end of *two* years;—which vows, with slight and suitable modifications, must, ever after, be renewed twice every year."

The noviciate being at length terminated, the candidate, who has acquitted himself with credit in the houses of probation, is admitted to additional instruction in the mysteries of the Institute in one or other of the Colleges or Universities, which are richly endowed by the voluntary liberality of the superstitiously devout. He now becomes one of the grade or class of *Scholars*. The qualities to be "desired and commended in *scholars* are acuteness of talent, brilliancy of example, and soundness of body. They are to be chosen men, picked from the flower

of the troop ; and the General has absolute power in admitting or dismissing them, according to his expectations of their utility in promoting the designs of the institute." If they have satisfactorily passed the time and course of their studies, they become *approved scholars*, and must submit to new varieties of trial and probation.

The trial of their perfections, as *approved scholars*, being completed, they are admitted in the *third* class, which is that of *co-adjutors*, temporal and spiritual. Their trials, which are multiform, protracted, and severe, being finished, they are at last admitted into the *fourth* class, which, by way of eminence, is distinguished, as the "*Professed Society*." These take upon them the *fourth* or *peculiar* vow, which binds them to proceed, without question or murmur, on the papal missions, to any region of the earth. Their probations are even "more strict and of longer duration than those of the preceding classes." Schedules or registers are carefully kept throughout, in which the minutest particulars are recorded, for the inspection of the Superior, and for transmission to the General ; who has thus before him, at one view, a complete chart or map of the character, talents, and special qualifications of every candidate and member of the Society, from the earliest period of the noviciate to the conclusion of a finished profession.

Here, in passing, we may note a characteristic circumstance. One of the earliest and most solemn vows taken, is that of *perpetual* poverty. But, what, if in consequence of the death of friends or relations, some property should fall to be inherited by one who had taken the vow of utter renunciation of the world,—is he precluded from asserting his lawful claims ? Why, then, the Superior is armed with power *temporarily* to release him from the solemn and unconditional obligation of the vow. Thus liberated, and, by a Jesuit fiction, regarded for a definite season as a merely *secular* person, he is sent forth swiftly to secure his property, "as an eagle to the prey. But as the lesser bird, which decoys to the snare of the fowler, can only enjoy the liberty which is allowed by the length of his string and the will of his master, so must the richly laden Jesuit return at the bidding of his General ; and bound once more by his former vow of renouncing the things of this world, he is quickly relieved of his acquired wealth, which is safely deposited in the craving and capacious coffers of the Society."

But the grand principle which pervades, animates, and cements into one firm and continuous chain, the entire course of probationary exercises, is the reiterated, the incessant, the perpetual inculcation of a blind, implicit, unquestioning obedience to the monarchical General of the order, or to the Superior acting in his stead and name. In every conceivable variety of shape and form, his will is declared to be law, sole and supreme law,—his will is virtually that of omnipotence. To him must the inclinations, the reason, and the conscience, of every member be unconditionally surrendered. Does any one doubt the possibility of a despotism so absolute ? Then hear the express words of the constitutions. There, the novice is exhorted to "devote himself to the service of God, leaving the care of all other things to his Superior, *who doubtless* (mark these words) *holds the place of Christ our Lord.*" But this is a brief and ambiguous expression, you will say.

Very good. Then, here is another. Let the novices “desire with perfect concurrence to be guided by them (their Superiors); and not wishing to be led by *their own judgment*, except it agrees with that of those who are to them *instead of Christ our Lord.*”

Is this not explicit enough? Well, here is another injunction:—“It is especially conducive to advancement, nay even necessary, that *all yield themselves to perfect obedience, regarding the Superior* (be he who he may) *as Christ the Lord*, and submitting to him with inward reverence and affection; let them obey not only in the outward performance of what he enjoins, entirely, promptly, resolutely, and with all due humility, without excuses or murmurs, even though he order things hard to be done, and repugnant to their own sense; but let them also strive to acquire *perfect resignation and denial of their own will and judgment* to that which the Superior wills and judges (where sin is not perceived)—the will and judgment of the Superior being set before them as the rule of their will and judgment.”

Is any farther confirmation wanted? Then, surely, it is in these words:—“Let every one persuade himself, that they who live under obedience should permit themselves to be moved and directed under divine providence by their Superiors *just as if* (mark the similes), *just as if they were a corpse, which allows itself to be moved and handled in any way; or as the staff of an old man, which serves him wherever or in whatever thing he who holds it in his hand pleases to use it,*”—“persuading themselves that every thing is just, suppressing every repugnant thought and judgment of their own, in a certain obedience,”—and “promptly attending to their voice, just as if it proceeded from Christ our Lord.” And, to render assurance doubly sure, every disciple is again and again bound by solemn oath to “obey Superiors,” and “to understand all things according to the constitutions of the Society.”—The oaths of submission and obedience usually commencing in this style:—“I, N. B. make profession and promise Almighty God before his Virgin mother, and before all the heavenly host, and before all by-standers, and you, Reverend Father, General of the Society of Jesus, *holding the place of God*, and your successors; or, you, Reverend Father, vice general of the Society of Jesus and of his successors, *holding the place of God, &c.*” And lest any one might suppose that the *formal* introduction of any apparently exceptional clauses respecting the non-obligation of committing sin by way of obedience, formed any real or substantial limitation, it is expressly added by way of explanation, that the constitutions of the Society do not “involve an obligation to commit sin, mortal or venial; * *unless* (mark the impious exception) the Superior command them in the name of the Lord Jesus Christ, or in virtue of holy obedience; which shall be done in those cases or persons wherein it shall be judged

* For all the quotations given in this epitomized account of the order of the Jesuits, the reader is referred to two standard and authoritative works;—1st, *Constitutiones Societatis Jesu*, Anno 1558, Romæ, in *Ædibus Societatis Jesu*, 1558. Reprinted from the original edition, &c. &c. London, 1838;—and 2d, the preliminary Sketch prefixed to a work entitled “The Principles of the Jesuits, developed in a collection of extracts from their writings, London, 1839.”

that it will greatly conduce to the particular good of each, or to the general advantage." What does this mean? Neither more nor less than this—that sins against God, acts contrary to his revealed word, transgressions of his pure and holy law,—provided only they benefit the individual or the Society,—may be, yea, must be committed, *if* the Superior enjoins them! What is this, but setting himself in the place of God—yea, exalting himself above God? For surely, that authority which can annul, repeal, supersede, or abrogate a law, must be supreme and paramount above all other authorities!

And lest any one, in the plenitude of his sceptical liberality or liberal scepticism, should suppose, or pretend to suppose that we had misunderstood or overstrained the meaning of these clear declarations, let us hear the statements of Jesuits themselves as to their understanding of the spirit and import of their own constitutions and vows of unqualified obedience. Instances might be given both of a comic and a tragic character. Of Friar Alphonso, who was the porter at a College in Majorca, it is related by one of his own brother-associates, that, having "denied himself, in the way of penance, a part of the victuals allowed for his subsistence, the Superior, to whom a report was made of the fact, commanded him to eat all that was set before him. To fulfil the sacred duty of obedience, Father Alphonso ate his whole allowance, champed even the plates on which it was served, and would have swallowed them, had not the superior told him, that his obedience must not proceed beyond the glazing of the earthenware." Another practical instance and proof of the length to which implicit obedience would carry its votaries is supplied by the Romish Abbé de la Roche Arnauld, who himself went through many of the preliminaries of the Jesuit noviciate. He tells us of the case of a young novice, who,—when asked by his master concerning the sacrifice of Abraham, and of that of St. Marius, who went to throw his son into a furnace to please his superior,—promptly and unhesitatingly replied, "I would have done still more; were God to order me, *through the voice of my superior*, to put to death father, mother, children, brothers, and sisters, I would do it with an eye as tearless, and a heart as calm as if I were seated at the banquet of the Paschal Lamb!"

Well, surely, might Robertson the historian exclaim, that "there is not in the annals of mankind any example of such a perfect despotism, exercised not over monks shut up in the cells of a convent, but over men dispersed among all the nations of the earth!"

But, lest any one should presume to surmise that this is a Protestant conclusion merely, and not a fair representation of the case, we shall adduce a testimony that must be held by Romanists themselves as wholly unimpeachable. Here is a description and denunciation of the Jesuit Institute:—"In order to form the union, the consistency, and the strength of the Society, there should be a government not only monarchical, but so sovereign, so absolute, so despotic, that even the provincials themselves should not have it in their power, by any act of theirs, to resist or retard the execution of the orders of the General. By this legislative, inviolable, and despotic power; by the profound devotedness of the subjects of this company to mysterious laws with

which they are not themselves acquainted ; by the blind and passive obedience by which they are compelled to execute, without hesitation or reply, whatever their superiors command ; this Society is at once become the most consolidated and powerful body, and at the same time the greatest and most enormous of abuses, to which there is an urgent necessity that the Church and State should apply the most prompt and efficacious remedy.”—Who has furnished this bold outline, this vigorous draft, this powerful sketch of the “ most absolute of despotisms,”—the “ most enormous of abuses ?”—Doubtless, some Protestant calumniator ? Some mortal enemy to Rome ? No such thing. It happens to be none other than one of the most loyal and devoted adherents of the Holy See, the Romish king of Portugal. It is from the public manifesto addressed to his Bishops in 1759, that the words now quoted, have been taken.

What, it may now be asked in more definite terms,—what was the precise function to be discharged by an army, so equipped, so marshalled, so trained ? On what particular enterprize was it to embark ? What specific object of attainment was to constitute the prize of its ambition and the monument of its success ?

To these questions the answer may be a very brief one. Without entering into details, we may simply remind you of the grand historical fact, that, in some countries of Europe, towards the middle of the 16th century, the once absolute and universal supremacy of the Pope, and with it the Popish cause generally, had been wholly destroyed ; nearly so in others ; and greatly shaken in all. Now, *the* one paramount end of Jesuitism, yea the one sole end for which it existed at all, may be compendiously stated to have been, to uphold that supremacy inviolable and unchangeable. What then is to be done, where such supremacy has been entirely lost, or is threatened with decline ? What, but to regain and restore it to its wonted ascendancy ! But, what means could prove most efficacious ? This may be at once seen, by asking, What occasioned the loss of the Pope’s supremacy ? Was it not the Reformation of Luther, with its renovating spirit and life-giving principles ? Then, surely, the most direct and effectual way of restoring the lost supremacy, must be to beat down into the dust its mighty antagonist—the Reformation.

This, this, then, was the gigantic task which the Jesuits undertook, and long continued to prosecute with a zeal unquenched, and an ability unrivalled—a zeal and an ability, which, in a just or noble cause, would have challenged an applause as unbounded, as it must now call forth unmitigated and immitigable execration. This Herculean design is thus truly and characteristically stated by one of the earliest historians of the order. “ In the same year, 1521, Luther,” says he, “ with consummate wickedness, openly declared war against the church ; wounded in the fortress of Pampeluna, renovated and strengthened by his accident, Ignatius raised the standard in defence of religion. Luther attacks the chair of St. Peter with abuse and blasphemy ; Ignatius is miraculously cured by St. Peter in order to become its defence. Luther like a madman declaims against the Apostolic See ; Ignatius every where undertakes its defence. Luther withdraws from it as many as he can ; Ignatius reconciles, and restores to it. All the devices and efforts of Luther

are directed against it; Ignatius consecrates to it by a special vow all his own labours and those of his companions. To Luther, that disgrace of Germany, that Epicurean hog, that curse of Europe, that monster destructive to the whole earth, hateful to God and man, God, by his eternal decree, has opposed Ignatius."

Thus authoritatively does it appear that the Reformation,—which had wrenched the half of Christendom from the Papal grasp, and caused the other half to hang tremulous or oscillating in apparent indecision,—must be checked, arrested, and if possible utterly destroyed. And to achieve this object was the primary and paramount end contemplated by Ignatius and his followers,—constituting "the Society of Jesus."

In order to accomplish this end the more effectually, two distinct objects immediately and urgently presented themselves. The one was to *enlarge* the bounds of the Papal dominion, and, by extending the Papal sceptre over foreign lands and distant realms, to call in a new world to redress the balance of the old;—hence the *Papal missions*! The other was, to commence throughout Europe a war of retaliation and aggression on the Reformers, the Reformed communities, and Reformation principles. In attempting to compass these two great objects, by one wide and multiform yet simultaneous process, the spirit and genius of Rome, through the child of her strength and the instrument of her power—Jesuitism—were conspicuously displayed.

The "Society of Jesus," being thus expressly, and by its very constitution, designed for action,—vigorous, energetic, wide spread action,—it had special exemptions and immunities accorded to it, the better to fit and qualify it for its peculiar vocation. Of every other monastic or religious Society, connected with the Papacy, it has been truly remarked, that the immediate design was "to separate its members from the world; that of the Jesuits to render them masters of the world. The inmate of the convent devoted himself to work out his own salvation by extraordinary acts of devotion and self-denial; the follower of Loyola considered himself as plunging into all the bustle of secular affairs, to maintain the interests of the Romish Church. The monk was a retired devotee of heaven; the Jesuit a chosen soldier of the Pope. That the members of the new order might have full leisure for this active service, they were exempted from the usual functions of other monks. They were not required to spend their time in the long ceremonial offices and numberless mummeries of the Romish worship. They were required to attend no processions, to practise no austerities. They neither chaunted nor prayed. They cannot sing, said their opponents, 'for birds of prey never do.' They are sent forth to watch every transaction of the world which might appear to affect the interests of Rome." To them also was extended by the Court of Rome a special license to trade with the nations of the earth—a license, which speedily paved the way for an extensive and lucrative commerce with all the richest countries of the old and new world.

Behold, then, "in the Society of Jesus" what has been emphatically termed "the formidable militia of the Roman See!"—knit together as one man—yea rather, fused and molten into one mass, under the uncontrollable will and mandate of the superior—a living moving mass

which has been well compared to a mechanism, containing "the greatest possible quantity of power distributed to the greatest possible advantage;" or more briefly, to a tremendous "*naked sword whose hilt was at Rome.*"

Behold, in this Society, an army of chosen soldiers, bound by oath to exert themselves continually in the service of the Superior, and of the Pope as their vice-Christ and vice-God! In other armies the leaders, the captains, and the generals, are few in number. Ninety-nine in a hundred are utterly unfit to be leaders themselves, and utterly helpless without them. But in the army of Jesuits, each individual is a picked and chosen man, himself fit, in his own appointed sphere, to become a leader, a captain, or a general, yea, a chieftain among leaders. In other armies that have achieved deeds of undying fame, there have been unity and combination of movement and action. But, in point of oneness of mind, singleness of purpose, simultaneousness of action, and terribleness of execution, what army, in ancient or in modern times, is fit to be compared with that of the Jesuits! Why, in these respects, the Roman legion, the Macedonian phalanx, the British regiment, or all of these united, are no more worthy of being named in comparison, than that "small infantry warred on by cranes," is worthy of being named in comparison with the mightiest "embodied force" of "mortal prowess—"

———"Though all the giant brood
Of Phlegra with th' heroic race were joined,
That fought at Thebes and Ilium, on each side
Mix'd with auxiliar gods; and what resounds
In fable or romance of Uther's son
Begirt with British and Armoric knights;
And all who since, baptized or infidel,
Jousted at Aspramont, or Montalban,
Damasco, or Morocco, or Trebisond;
Or whom Biserta sent from Afric shore,
When Charlemain with all his peerage fell
By Fontarabbia."

And, finally, behold, in this Society of Jesus, a sworn confederacy for the revival of the reign of ignorance—the full restoration of the yoke of Papal despotism. Behold in it, a fell and terrible confederacy against the rights of conscience, and the civil and religious liberties, not of Europe only, but of the world!

Nor was it less successful than it was fell and terrible. No sooner had it been formed, than its authors and emissaries, with surprising rapidity, overran the whole globe. Most of the schools and colleges of Europe came under their management and control. To most of its monarchs they became confessors—a function, as has been observed, "of no small importance, in any reign, but under a weak prince superior even to that of minister." In most of its cabinets and courts their counsel and policy were all-prevailing. In most of its corporate bodies, civil and ecclesiastical, their mysterious presence was felt with all the effect of a secret and resistless energy. As the spiritual guides of the largest proportion of its wealthiest, noblest and most powerful families,

their all but ubiquitous influence extended to almost every domestic circle from the cottage to the palace—to almost every individual from the peasant to the prince. In a word, their empire and dominion over the souls and persons of men seemed unbounded, and threatened to be eternal.

And what was the natural and inevitable result of an influence so universal, an antagonism so resistless? It was this,—that in many of the Heathen states and empires of Asia, Africa, and America, their *missions*, for a season, were crowned with a temporal prosperity which wore the air of marvel and romance,—and that, throughout the bounds of old Christendom, the tide of the glorious Reformation, every where arrested, was in many parts wholly rolled back. Every thing appeared to indicate a speedy relapse into the stagnation of repressed energy and fettered thought. The light of a resuscitated Evangelism, everywhere bedimmed, was in many parts wholly extinguished; while every thing betokened a quick return to the gloom of a scaled mental vision and cloudy firmament. And if the fertilizing stream of Reformation has not everywhere putresced; or its reviving light everywhere gone out; or its joyous liberty everywhere become extinct;—no thanks to the men who have toiled with such desperate vigor, to realize so fatal—so disastrous a consummation. To Him, to Him alone, “who doeth according to his will among the armies of heaven and the inhabitants of the earth,” be all the praise, and all the glory!

Fairly, and most naturally, may it now be asked,—How, or in what way, came they to possess and wield so stupendous an influence? What were the means—the agencies—the weapons employed? Not, we may be sure, the temporal sword directly:—For, had they met their enemies boldly and openly in the battle field, there are yet, even in these days of cold-hearted and mercenary selfishness, patriots enough in Christendom, who, in defence of freedom’s cause, would have converted many a barren plain and many a rugged pass into another and a nobler Marathon, another and a more renowned Thermopylæ. Not, we may be sure, the “sword of the Spirit,” the word of the living God, which is powerful in combating principalities and powers, and spiritual wickednesses, and in bringing down the strongholds of sin and Satan, throughout the realms of Gentilism:—For ends so sinister and unholy as theirs could not brook the employment of a weapon of such etherial temper; or, if they could, such a weapon, like the touch of Ithuriel’s spear, would soon unmask the treachery, and cause each cunning artifice to stand forth to view in its own proper shape and likeness. No!—The means employed were as unscrupulous as the end, and as complex and multitudinous, as the end itself was simple and one.

The great leading, and avowed object being, as has been remarked, “to establish a spiritual dominion over the minds of men, of which the Pope should appear as the ostensible head, while the real power should reside with themselves, nothing could divert them from it. No means were ever scrupled which promised to aid its accomplishment. They were in no degree shackled by prejudice, superstition, or real religion. Expediency in its most simple and licentious form was the basis of their morals; and their principles and practices were uniformly

accommodated to the circumstances in which they were placed. Even their bigotry, obdurate as it was, never appears to have interfered with their interests. The paramount and characteristic principle of the order, from which none of its members ever swerved, was simply this, *that its interests were to be promoted by all possible means, at all possible expenses.* In order to acquire more easily an ascendancy over persons of rank and power they propagated a system of the most relaxed morality, which accommodated itself to the passions of men, justified their vices, tolerated their imperfections, and authorized almost every action which the most audacious or crafty politician could wish to perpetrate. To persons of stricter principles they studied to recommend themselves by the purity of their lives, and sometimes by the austerity of their doctrines. ‘They are a sort of people,’ said the Abbé Boileau, ‘who lengthen the creed and shorten the decalogue.’ ”

No wonder, though,—under the predominant influence of a system so boundlessly accommodative to all that is corrupt and perverse in the nature of man, a system so immensely elastic under every conceivable variety of circumstances,—the Jesuits should so speedily have climbed to the very zenith in the firmament of mis-begotten power.

And this naturally brings us to one main object of the present Lecture, which is to pourtray in faithful and authentic colours—

The morality of the Jesuits.

Sure I am, that if a serious contemplation of the great end pursued by them cannot fail to inspire you with a feeling of wholesome dread and terror ; that feeling cannot be diminished, but rather mightily increased, by the like contemplation of the morality which freely allowed the most sinister means to be employed in its prosecution. And, in descending from generalities to particulars, with the view of impugning their maxims of morality, I beg it, at the very outset, to be clearly and distinctly understood, that I shall quote no Protestant author whatsoever.

The sole authorities, to which I intend to refer, shall be accredited Jesuit authorities, and none other. The Jesuit morality is to be impanelled or put on its trial. The charge against it is a tremendous one. It is neither more nor less than this, that it violates, and systematically teaches how to violate with impunity, every precept of the decalogue. You, that is the miscellaneous audience now before me, are called on to act the part of an impartial jury. On me has devolved the painful duty of presenting myself before you, in the invidious attitude, the unenviable relationship, of public accuser and prosecutor. But my heart’s desire is to act in this matter with the most rigid justice, the most unchallengeable impartiality. And in proof of this, my honesty and integrity of purpose, I hereby again declare that I shall not summon into the witness box a single testator, who is not himself, not merely a friend, but an adherent, yea, and a veritable champion of Jesuitism. So that if the verdict of “guilty” must be returned by you, and the sentence of condemnation must be pronounced by me,—such verdict and sentence shall be founded exclusively on evidence,

redundant evidence, derived from the most indubitable of all sources, even the standard writings of the Jesuit authors themselves.

These writings are at once voluminous and authoritative. For, while the General, as has been remarked, is, strictly speaking, "the *soul* of the Society, still, in a larger sense of that descriptive term, the professed members, acting under his sole superintendence, must be considered as included in it. They were the casuists of the order. Their hours of retirement were occupied in brooding over its principles, in extending the sphere of their operation, by further subtleties and refinements; and in composing digests and manuals to facilitate their application. It is to the literary labours, therefore, of these casuists, that reference must be made for a complete development of the Jesuitical system." Now, from the avowed and published works of these Jesuit authors, copious extracts and selections have often been made. In this department of research and criticism, Pascal and Arnauld, and the author of "a Parallel of the Doctrine of the Pagans, with the doctrine of the Jesuits," and many more besides, have distinguished themselves, and immortalized their services in the cause of truth and righteousness. But the most elaborate and authoritative collection of extracts is that which was made by a Judicial Assembly above all suspicion of garbling evidence,—a special commission of the Parliament of France,—consisting of *five* Princes of the Blood, four Peers of France, seven Presidents of the Court, thirteen Counsellors of the Grand Chamber, and fourteen other public functionaries. The whole collection, extracted from not fewer than *one hundred and forty-seven accredited Jesuit authors*, and forming a large quarto, was published by authority in 1762, as verified and collated by the Commissioners of Parliament.

With such works, or large and authenticated selections therefrom, before us, our task will be comparatively an easy one; inasmuch as it must mainly consist in extracting, condensing, and arranging. Indeed, with such redundant materials in our possession, the only difficulty is to determine what parts ought, for our purpose, to be chosen,—where and how to begin,—or, once beginning, where and how to end.

Here, however, it is as well, *in limine*, to repel two plausible objections or evasious.

First, it has been alleged that Jesuitism is not Popery, and that it is not fair to make the Pope or the Popish polity responsible for it.

Now, we maintain that if, by any verbal quibble, Jesuitism be declared to be not Popery in its *ordinary* form, then must it be held, either as the essence, i. e. the essential spirit, of Popery, or, as that spirit in its last manifestation and most perfect development. What the cream is to the milk, what the laudanum is to the poppy, what the alcohol is to the grape, or what any other extract, essence, or quintessence is to the substance whence it is drawn, that is Jesuitism to Popery. Or, if this do not satisfy,—then, what the croaking frog is to the tadpole, what the roaring lion is to the cub, what the sturdy knarled oak is to the sapling, or what any other fully developed animal or vegetable form is to its seed or germ or youngling, that is Jesuitism to Popery. But, be this as it may;—we hold it to be absolutely demonstrable that for Jesuitism Popery is out and out responsible. What induced Paul the

III. to grant his Bull of constitution? Was it not the fourth or supplementary vow, by which all the professed members of the Society "solemnly bound themselves to the sovereign Pontiff and his successors, to go whithersoever they might choose to command them?" These, then, *by the fundamental conditions of their very Constitution*, are the sworn Missionaries of the Roman See, the accredited agents of its aggressions alike on Protestantism and Heathenism, the authorized or officially delegated instruments of its power in re-assuring friends and proselyting foes. And, inasmuch as the master is answerable for the official sayings and doings of his sworn and trusty agents, while sanctioned and upheld by his authority, this circumstance alone were enough to make Popery responsible for Jesuitism. But this is not all. Here is an edict that will bind that responsibility faster still. In the second Bull of Pius III. 1543, the Society is expressly authorized "to adopt such constitutions as they may judge fit, with power, as well with respect to the constitutions already adopted as those which should be made in future, to alter or annul them, according to the difference of time and place, and the qualities and diversities of things; and to form other constitutions, which, by special favour, (mark this) shall be, *ipso facto*, considered as approved by the Holy See." Subsequent Bulls, particularly those of 1549, 1682, and 1684, have fully ratified and confirmed this plenary Papal license. Here, the head of the church, in plain and unambiguous terms, assumes by anticipation the full and absolute responsibility. But, it may be alleged that two Popes at least were shamed into issuing Bulls against some of their proceedings. True, when their pernicious principles and practices excited a general indignation, which threatened to shake the throne of the Vatican, such Bulls were, *pro forma*, by way of feint or pretext, sent forth. But such prime favourites were the Jesuits at Rome, that these Bulls were soon suppressed, and in point of fact, are not to be found in the *Bullarium Pontificum*. Nay more, when, in Portugal, some of the members were found guilty of conspiracy against the life of the king, the Pope peremptorily refused his consent to the execution of the sentence of the law. And, when expelled from that kingdom for high misdemeanours, did he not receive them with ovations of triumph in Italy? True, it may be said, but, did not Clement XIV. in 1773, by a Bull, suppress the order altogether? Admitted; but, up to that date, was not every thing said and done, under the signet of Papal infallibility? And, what is more to our purpose, did not Pope Pius IV. in 1814, by another Bull, wholly "reverse the decree of his predecessor, legalize the vows of that so often prohibited Society, and place it in a condition to exercise, in all countries of the world, its former discipline?" Yea, moreover, did not "the head of the church of Rome," as recently expressed by a dignitary of the Church of England, "restore this society in all its plenitude, neither accompanying his rescript with any refutation or denial of the odious doctrines and practices which had been imputed to it, nor expressing his own disapprobation of them, nor so much as giving a public caution against their re-introduction?" In every way, therefore, must Popery be held responsible for Jesuitism, past and present.

Secondly, it has been alleged as unfair that the principles of individual Jesuit authors should be charged home indiscriminately on the whole body.

In the case of any other Society, the force of this reclamation might, to a greater or less extent, be admitted; but in the case of the Jesuits, such admission, in any form, however qualified, is utterly impossible. For, what are the facts of the case? Is it not the fact, that one of the most stringent oaths exacted of every novice, scholar, co-adjutor, and professed member, is, that he hold no private or peculiar opinion of his own,—no opinion different from that of his superior,—no opinion at variance with the entire corporate brotherhood? This alone were sufficient to establish a verdict of common or joint responsibility. But, this is not all. Has not the Society rather boastingly supplied us with express “identifications of itself in opinion and doctrine with all its individual members?” What says father Le Moyne, in 1726? “It is not a slight testimony in our favour, that in these troublous times not one among us has changed or wavered. Uniformity on this point will always remain the same.” What says Gretser in his defence of the Society? “It is not from obscure descriptions that an opinion of the doctrines of the Jesuits can be formed, *but from their books*, which, by the blessing of God, are already very numerous.” And again, “there are many theological works written by the doctors of the Society. We profess *the same doctrine* in a vast number of places, both privately, and publicly in the schools.” Still more emphatic are the assertions of the celebrated author of the History of his Society’s operations during the first century of its existence. “The members of the Society,” says he, “are dispersed through every corner of the world, distinguished by as many nations and kingdoms as the earth has intersections: but this is a division arising from diversity of place, *not of opinion*; a difference of language, *not of affection*; a dissimilarity of countenance, *not of morals*. In this association, the Latin thinks with the Greek, the Portuguese with the Brazilian, the Irishman with the Sarmatian, the Englishman with the Belgian; and among so many different dispositions there is no strife, no contention; *nothing which affords opportunity of discovering that they are more than one. The same design, the same manner of life, the same uniting vow combines them.* The pleasure of a single individual (the General) can cause the whole Society to turn and return, and determine the revolution of this numerous body, which is easily moved, but with difficulty shaken.”

But, we must now proceed to the actual proof of our charge, viz. that the Jesuit morality does violate, yea, and systematically teaches how to violate with impunity, every precept of the decalogue. And *first*, there are *certain general principles adopted and enforced by the Jesuits, which alone are sufficient to sap the foundations of all morality.*

The first of these which I shall notice is the celebrated *doctrine of probability*. The doctrine has been thus defined:—“When, upon any moral question, two different opinions are entertained by any celebrated casuists, of which opinions the one is more probable and in confor-

mity with the law, the other *less probable*, but *more agreeable to our desires*, we may lawfully put the latter in practice." In other words, any one may transgress God's law with safety, who has a probable reason for transgressing, that is, any plausible argument or authority in favour of the sin he is inclined to commit!

Methinks, I now hear some one whisper, that this surely must be a mistake, if not an intentional misrepresentation of the Jesuit doctrine. Well, then, let us summon our witnesses. Our first question is, What do you mean by a *probable reason*—or *opinion*? Hear the response of the Jesuit Filliucius:—"The authority," says he, "of *one* good and learned doctor renders an opinion probable." Is this not enough? Then hear the Jesuit George De Rhodes:—"It is sufficient," says he, "to render an opinion probable, that some pious doctor of great celebrity, especially among the moderns, (i. e. among the Jesuits) maintain it. That any opinion may become probable, a single good reason is sufficient; but the authority of *any one* doctor, of great reputation and piety, is a *good reason*;"—"a *sufficient reason on which to ground the probability of any opinion*." Such being the Jesuit definition of a probable doctrine or opinion, our next question is, How is the doctrine to be practically applied? We answer, in this way. If, for example, in favour of any sin or crime which you wish to commit, you can adduce the opinion of any one Jesuit doctor (and in doing so you can never be at any loss), be the sin or crime that of "theft or lying, perjury or impurity, homicide or parricide, or regicide, or any thing else, and if your own *inclination* is in favour of that opinion which allows it, even though your judgment might assure you that that opinion is founded on much less moral probability than its opposite, then perpetrate it you may with impunity!"

Methinks, I hear some one again whisper,—ah, surely this is more than a misrepresentation; it must be utterly libellous. Then, let us summon our witnesses. Hear the Jesuit Henrique:—"A scrupulous man," says he, "continues safe, *if he prefers, against his scruples*, that which he considers probable, *although he may think that another opinion is more probable*." Is there any ambiguity here? If so, then let the Jesuit Paul Laymann remove it. "Of two contradictory probable opinions," says he, "touching the legality or illegality of any human action, *every one may follow in practice, or in action, that which he should prefer*: although it may appear to the agent himself *less probable in theory*." Yea more, adds he, "a learned person may give *contrary advice to different persons, according to contrary probable opinions*; whilst he still preserves discretion and prudence."

This, however, it may be alleged, is mere dogmatic assertion:—Very well, then listen to the Jesuit Casnedi's *demonstration*, on the subject:—"We are never," says he, "more free from the violation of the law, than when we *persuade ourselves* that we are *not bound by the law*. For, he who says that he is bound by the law, rather exposes himself to danger of committing sin. *Perhaps* he who has thus persuaded himself will not fall into sin: *but he who says that the law is not binding* CANNOT SIN. *He, therefore, (mark the conclusion) who follows the less rigid and less probable opinion cannot sin.*"

Can there be any mind so hopelessly obtuse as to have one lingering particle of dubiety now? If so,—then must the force of a few trans-piguous *examples* effectually dislodge it. Ye socialists and radicals, and politically disaffected! here is a convenient example for you:—"If," says the Jesuit Louis De Scildere, "if a subject *thinks probably that a tax has been unjustly imposed, he is not bound to pay it.*" Ye covetous and extortioners! here is a charming example for you:—"I think it *probable,*" says the Jesuit Ferdinand De Castro Palao, "that the cloak which I possess is my own; yet I think it *more probable* that it belongs to you." In such a case, "*I am not bound to give it up to you, but I may safely retain it.*" In other words, though the cloak is yours, since I *prefer* to keep it, I may do so without sin! Ye partial and unjust judges! here is an example, with ample license for you:—"Without respect of persons, may a judge," asks the Jesuit Gregory of Valencia, "in order to favour his friend, decide according to *any probable opinion*, while the question of right remains undecided?" And what is his reply? It is this:—"If the judge should *think* each opinion equally probable, for the sake of his friend he may lawfully pronounce sentence according to the opinion which is *more favourable to the interest of that friend.* He may, moreover, with the intent to serve his friend, *at one time judge according to one opinion, and at another time according to the contrary opinion, provided only that no scandal result from the opinion.*"

Ah, how different, how contrary all this to the dictates of right reason—to the perfect ethics of God's word! Is the soul poised between two opposing probabilities? But is one soon found to be a probability of the highest, and the other a probability of the lowest degree? What, then, says reason itself? Is it not, that the highest probability should instantly determine the course of obedience? No; replies the Jesuit, *desire, or preference, or self-interest* may, at once, make the scale preponderate in favour of the very lowest probability! Thus, is reason itself contradicted and scandalized! And how much more the word of God! For, what saith it, even in matters of indifference, that is, in respect to actions, which are neither expressly prohibited nor expressly enjoined? Are we in doubt, in suspense, or in any uncertainty even here? Then, to *refrain* is our imperative duty. "He that doubteth is damned if he eat;" and, "whatsoever is not of faith is sin."

The second of these general principles, which alone are enough to upset the basis of all morality, is the doctrine of *philosophical sin*; by which the Jesuits mean, "*any action contrary to the dictates of nature and right reason, done by a person who is ignorant of the written law of God, or doubtful of its meaning.*" What a fearfully wide door does this latitudinarian principle open up to all sorts of transgression!

The third of these general principles is that of the *direction of the intention*; by which the Jesuits mean, "that actions intrinsically evil, and directly contrary to the Divine laws, may be innocently performed by those who have so much power over their own minds as to join, *even ideally*, a good end to the wicked action contemplated." In other words, by this principle it is provided, that if, "during the per-

petration of any crime, the perpetrator can divert his *thoughts* from the act to some other object, which is acknowledgedly virtuous, *the foul deed ceases to be foul*—that, if the criminal can, by some heroic moral self-subjugation, repress the voice of conscience, *the sin ceases to be sin*—nay more, that if he can propose by his crime, to consummate any legitimate desire, *the end sanctifies the means* ;”—all, all, in insulting contempt of the Apostle’s solemn disclaimer of the mischievous maxim, so slanderously imputed to him and his brethren, viz. “Let us do evil that good may come,” and in brave defiance of his denunciation of those who advocated such a maxim, “whose damnation is just.”

If time permitted, the illustration of these principles would serve to shew how each of them separately, and how much more all of them unitedly, must act as so many wedges and sledge hammars to cleave asunder and dash to pieces every one of the commandments of God. But we must hasten on to particulars.

The great Author of Christianity himself has assured us that on two commands, the love of God and the love of our neighbour, hang *all* the law and the prophets. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” “This,” says the great Teacher, “This, is the first and great commandment.”

Is it possible to conceive any words more simple, more clear, more unambiguous? Certainly not. Even the Jesuits themselves are free to admit that all this seems plain enough in the *letter* ; but things must not be taken too strictly in the letter ; for “the letter killeth,” while “the spirit giveth life.” “Behold,” says the famous father Sirmond, “Behold the goodness of God, and how great it is ! He has not so much commanded us to love him, as not to hate him.” So then, the great God and Father of all, the very fount of all goodness and grace, who out of his ineffable love gave up his Son unto the death for us, we are not to love truly at all, but simply to content ourselves with not hating him ! But why banish the love of God out of the code of moral and spiritual obligation ? Why, because such love would be incompatible with the love and wilful commission of sin ;—whereas the very object of Jesuit morality is to teach men how to love and commit sin with impunity ! But to say this in so many express terms would not do. Hence the banishment of the fundamental principle of the love of God, is made to rest on other grounds. What may these be ? Hear father Valentia. “Contrition,” (which, as elsewhere defined by the father himself, is a sorrow for sins founded on the love of God above all other motives, that is evangelical sorrow for sin) “contrition, *such* contrition, is not necessary in itself for receiving the primary effect of the two sacraments (Baptism and Penance), but, on the contrary, is rather an obstacle to it.” Whence, he concludes, “that the requiring contrition in order to receive those sacraments duly, and with advantage, would be an absurd precept.”

What is here called an absurd precept ? It is the requirement of sorrow *founded on the love of God*, in order to be reconciled to God. And why is such a requirement an absurd precept ? Because the love

of God is a positive hindrance to conversion in the sacrament of penance. But, why should the love of God be a hindrance to conversion and reconciliation? Because it leads to painful contrition for sin, as committed against God. But, why should not such contrition be experienced by the sinner? Because, that would be to stamp the Christian or evangelical economy as inferior to the Jewish or Legal,—to lay the Christian under a yoke more galling and severe than that of the Jew! How so? Because, to be sure, the main difference between “the Old and the New Commandments” consists in this, that, whereas a man under the former, was “obliged to love God,” under the latter, he is excused from so grievous and heavy an obligation! But is not this a burlesque or caricature of the doctrine? Whether it be so or not, I leave you to judge. Here are the identical words of father Merat, “The evangelical law,” says he, “is more agreeable than the law of Moses, in that it takes away the necessity which there was under the law, of having contrition, or a sorrow for sins animated by the love of God; which is a matter of no small difficulty.”

Does this strange doctrine need any confirmation? Then hear father Penthereau;—“The law of the New Testament,” says he, “is a law of grace, made for children, and not for slaves. Is it not fitting that it should require less at their hands, and that God on his part should give more? It was reasonable, therefore, that he should take off the heavy and difficult obligation, which was in the penal law, of exercising an act of perfect contrition (founded, let it be remembered, on the love of God) in order to be justified.”

Is this not explicit enough? Then here is the supplemental consideration of father Faber:—“If perfect contrition,” says he, (viz., that which carries in it a love of God above every other consideration) “were necessary in the Sacrament, we Christians should be in a worse condition than the Jews were before Christ came into the world.”

Is this not strong enough? Then, listen to father De Brielle:—“If this love, (i. e. of God) were necessary in the Sacrament, the way of salvation would be more difficult under the law of grace, than under the law of nature, or that of Moses.”

Does the whole need to be nailed in by a special Scripture text? Then, here is father Sirmond’s comment on the memorable words of our Lord:—“If the Son, therefore, shall make you free, you shall be free indeed;”—“yea,” says he, “we shall be free, as I hope, by his own testimony, even from that too strict obligation which some would lay upon us, of loving God, in the point of merit.”

So, by the Lord Jesus himself, we are specially released from the obligation, the old covenant bondage, the Mosaico-Jewish slavery of loving God, his and our Father, and of serving Him with love! Is any tender conscience shocked at the bold averment? Then, hear the solution offered by father Suarez:—“A person,” says he, “is obliged to it (the love of God) at a certain time.” But at what time he does not know; and, adds father Sirmond, “what this Doctor does not know, I can’t tell who does.” Father Lessau, however, so far helps to clear up the difficult problem, by condescendingly informing us, in the negative form, when God is *not* to be loved. “A person is not

obliged," says he, "to love God, neither upon saint's days; nor in the hour of death, nor when a person has received any special favour from God, nor when he goes to the Sacrament of baptism, nor when he is obliged to perform any act of contrition, nor when he is arrived at the years of discretion, nor when he is under a sentence of martyrdom, because at that time attrition is sufficient."

In other words, at no period of this world's duration, at no stage of human life from the cradle to the grave, is God,—the God of love, whose very name and nature is love,—to be loved by his ransomed and redeemed creatures at all! Hence, the inference is inevitable, that, if he is ever to be loved at all, or in any degree, it must be somewhere in the invisible world of spirits, or at some period during the future lapse of eternal ages!

Having thus shewn how effectually the *first* and the *great* command, which compendiously wraps up in itself all the other precepts of the first table of the law, is evaded, violated, and evacuated of all meaning by the Jesuits, we are spared the necessity of entering into farther details. Though, if time permitted, it would be easy to prove the same thing of all of them separately and in succession.

We, therefore, pass on to the *second* table. It, too, is summarily wrapped up in the one other command, which is like unto the first;—viz., "Thou shalt love thy neighbour as thyself." And, if the first was made void, need we wonder that the second should be made void too?

In the beginning, God said "Ye shall not eat of this tree; for if ye do, ye shall surely die." The subtle tempter dared to contradict his Maker, saying, "Ye may eat of the fruit of the tree; and if ye do, ye shall *not* surely die." So here.—The Great Teacher, Jehovah Jesus, said, "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind." The subtle Doctors of Jesuitism presume to contradict him, saying, "Do not love the Lord thy God with all thy heart, and soul, and strength, and mind; it is not necessary that you should love him at all; it is quite enough that you do not positively hate him."

So again, with respect to the second command which is like unto the first.—Jehovah Jesus said, "Thou shalt love thy neighbour as thyself;" and again, "A new commandment give I to you, that ye love one another." Also the inspired Apostle Paul, "He that loveth another hath fulfilled the law;" and the inspired Apostle John, "He that hath not love, abideth in death."

But what says Father Tambourin?—"I think it," says he, "altogether certain that there is no obligation to love him, (i. e. your neighbour) by any internal act or motion expressly tending towards him."

Upon which, father Lamy steps in with an argument, at once subtle and cunning:—"We are not obliged," says he, "by virtue of this command, to love our neighbour, otherwise or better than ourselves. Now we are not bound to love ourselves with an internal action of love; therefore, we are not under the obligation of such love to our neighbour." Nay more, shouts father Bauni, "We may (not only not love, but may) wish harm to our neighbour without sin, when we are pushed upon it by some good motives."

Do you wish next to know what may those “good motives” be, which, in the estimation of a Jesuit, may completely justify you not only in not loving, but in positively hating, aye, and wishing harm to your neighbour? Here is an express example furnished by Bonacina:—“A mother,” says he, “is guiltless who *wishes* the *death* of her daughters, when by reason of their deformity or poverty, she cannot marry them to her heart’s desire.” Here is a principle, which, if carried out, would soon reduce men to a condition beneath that of the wild beasts. “Who ever,” asks the Roman Satirist, “saw lions or wild boars kill and worry one another to pieces? The very tigers, as ravenous as they are, maintain an inviolable peace with their own kind, and so do the bears.” But, if it be lawful,—from motives of base, selfish, grovelling, temporal interest,—for mothers to desire the death of their own daughters, *a fortiori*, how much more lawful must it be to desire the death of other human beings, where we may thereby be gainers? And how can the lawfulness of such barbarous desire be compatible with the love of our neighbour?

From the general principle of the love of our neighbour, we may now take a rapid glance at some of the particulars.

The second table of the law begins with the *honouring of parents*, including all the duties of respect, reverence, filial gratitude, and needful support.

But what says father Fagundez? According to him, there are circumstances in which children may not only not honour their parents, but may even justifiably act the part of parricides towards them. “It is lawful,” says he, “for a son to rejoice at the murder of his parent, (and, as if that were not enough, mark what is added) *committed by himself*, in a state of drunkenness, on account of the great riches thence acquired by inheritance.” “This doctrine of father Fagundez,” adds Gobat, “which *may* seem a paradox, is *true in theory*, although it *may* be dangerous in practice.”

Again, “Christian and Catholic sons may accuse their fathers of the crime of heresy, if they wish to turn them from the earth, although they know that their parents may be burned with fire, and put to death for it.”—“And not only may they refuse them food, if they attempt to turn them from the Catholic faith, but they may also justly kill them.” Yea, even when the father is a sound and consistent Papist, Tambourin teaches how a son may not only be exempted from the duty of honouring him, but may even be excused for desiring his death! “If,” says he, “you desire the death of your father, with a proviso, the answer is plain that you may do it lawfully.” Now, what sort of proviso does he mean? Here is his own explanation;—The son has only to say to himself, “I desire the death of my father, not as an evil to him, but as a good, or cause of good to myself, viz. because by such, his death, I shall succeed to his estate,”—only let a son be enabled to hold this language, and he may then honestly and lawfully wish for his father’s death!

Is *stealing* expressly forbidden by the Divine law? Were the words, “Thou shalt not steal,” thundered from the heights of Sinai? Here, however, is an ample indulgence at least for small thefts or petty

larcenies, with the privilege of repeating them a number of times without being obliged to make restitution. "Exhort servants," says the Apostle, "to be obedient unto their masters, not purloining, but shewing all good fidelity." "Servants," says Valerius Reginald, "are excused both from sin and restitution, if they only take (from their master's property) in *equitable* compensation." "It is not a mortal sin," says Emmanuel Sa, "to *take secretly* from him who would give if he were asked, *although he may be unwilling that it should be taken secretly: and it is not necessary to restore.* It is *not theft* to take a *small* thing secretly from a husband or a father; but if it be *considerable* it must be restored. He who, from any urgent necessity, or without causing much loss, takes wood from another man's pile, is *not obliged to restore it.* He who has stolen *small* things from any one at different times, is obliged to make restitution, *when* they amount to a *considerable* sum, although some persons deny it (i. e. the obligation to make restitution) with probability."

And now, ye merchants, here is a license for you,—a full and free license to be dishonest and fraudulent in your commercial transactions. The Apostle, it is true, exhorted, saying, "This is the will of God, that no man go beyond or defraud his brother in any matter; because that the Lord is the avenger of all such." "A man," on the other hand, says father Tolet, supposing a special case, "a man, for instance, cannot sell his wine at a *fair* price, either on account of the injustice of the judge, or through fraud of the purchasers, who have agreed among themselves to be few in number to lower the price;—then, (mark what follows) "then, he *may diminish his measure, or mix a little water with his wine, and sell it for pure wine of full measure, demanding the full price,* provided only that he does not tell a lie (as if the lying action did not speak louder than would the lying word); which, if he does, it will neither be a dangerous nor a mortal sin, neither will it oblige him to make restitution."

But, lest any dishonest person might be disconcerted by the *apparent* proviso against "telling a lie," the same author elsewhere hastens to his relief; and labours to shew him and all others, how, in utter defiance of the *ninth* commandment, they may all *forswear, or perjure* themselves, with the utmost impunity. The case of an accused person is supposed, and the question is started, whether, when he is pressed, he may reply, "I have not done it,"—or that he "had no accomplices" although he had?—The reply is in the affirmative, that he *may*; only he must be careful to make his denial with a mental reservation,—"*as if,*" says the Jesuit father, "he intended to say, 'I have not done it,' meaning (in his own mind), 'since he had been in prison:—and 'I have had no accomplices,' understanding (in his own mind), 'in other crimes,' or some such meaning."

The same recipe for equivocation and lying, is thus given by another Jesuit, Filliucius, one of their most famous doctors and the Pope's Penitentiary. A person is supposed to be accused of having ate something forbidden. "With what precaution," asks the father, "is equivocation to be used in such a case?—When we begin, for instance, to say, 'I swear,' we must insert, *in a subdued tone,* the mental restric-

tion, '*that to-day,*' and then continue *aloud*, 'I have not eaten such a thing.' "

Let us apply this recipe to another and a precisely parallel case. On crossing the plain, I see a ruffian soldier knock down a gentleman and rob him of his watch and money. I am summoned to give evidence at the criminal sessions. When asked, if I saw the prisoner commit the deed, I may, according to the Jesuit father, answer *aloud*, in the hearing of the whole court, "*O no, I did not see him,*"—provided, that mentally, or, in a subdued tone heard by no one, I say to myself, "leap into the river," or "fly over the monument," or "seize the Emperor of China," or "grasp the pole star with his right hand."

If such a principle were once introduced amongst us, would it not at once put an end to all dealings, to all justice, to all confidence between man and man? For, who could ever know or conjecture what was passing in the mind of another, or whether his real meaning was not exactly the opposite of what his words appeared to indicate? The same Jesuit author (Filliucius) thus proceeds still more systematically to teach the art of deceiving men by false promises—the art of swearing a thing to be black when we know it is white, and yet our promise be still reckoned sincere and our oath sacred:—"The man," says he, "who has *externally* promised any thing (suppose a sum of money) but *without an intention of promising*; that same person being asked, whether he made such a promise, may *deny* it;—*meaning to himself that he did not make a promise that was binding*. Nay, he may go much farther, for, he may even swear to it." Tambourin goes beyond this latitude, and excuses even those from keeping their word and oath, who *afterwards* make a *doubt* whether they intended to oblige themselves to keep such words or such oath:—"Though you are sure," says he, "that you have made a vow or an oath, it is probable in my opinion that you are not bound by it, if *you doubt whether you had an intention to oblige yourself to stand to it*." Not satisfied with this extension of the license, Valentia bravely declares, "that even though one made a promise with an intention of being obliged to it, the obligation does not take place, *provided there was no design to perform the thing promised*; BECAUSE the vow becomes null and void, if you have no will to put it in execution." As if all this were not enough, Sanchez must come forward with statements still more amplified and explicit:—"If," says he, "a man should swear that he has not done a thing which in reality he has, *meaning some other thing within his own breast which he has not done, or some other day than that given for the thing done, suppose it be before he was born or any such true circumstance, he is neither perjured nor a liar*. And this is very convenient to hide many things. But the just cause of making such ambiguities, is, as often as it may be necessary or useful for the defence of one's person, honour, or estate. So a man may lawfully say he did not kill Peter; *meaning privately another man of that name, or that he did not do it before he was born*." And last of all, in order to banish any scruples that might still keep lingering about the threshold of weak or tender consciences, the same author boldly propounds the notable art of "swearing by a *double entendre*,"—of swearing and not swearing

in the same breath—of swearing falsely without being perjured. The secret is a curious one, but very simple, for the whole mystery consists in cutting off the initial consonant of a single word:—"When," says he, "one goes to swear, or when one is pressed to take an oath, say, *Uro*, which signifies, *I burn*, instead of *Juro*, *I swear*, which, whether you burn or not would be but a venial lie at most." Is it a breach of well-principled charity to conclude, that, surely the force of shameless impudence can no farther go?—But, it seems that it may go even further still.

Is not *murder* one of the most fearful of crimes, alike forbidden by the laws of God and man?—We have already seen the unnatural license allowed, in the case of children towards their parents. We have now to shew that the license has been so widely extended as to embrace almost all imaginable relationships. "It is lawful," says Fagundez, "for us to kill a man, when, if we kill him not, another will kill us." Which aphorism is thus illustrated by Valerius Reginald, "If you are preparing to give false evidence against me, by which I should receive sentence of death, and I have no other means of escape, it is lawful for me to kill you, since I should otherwise be killed myself; for it would be immaterial in such a case, whether you killed me with your own or another man's sword; as for instance by that of the executioner."

Again, says Fagundez, "If a judge had been unjust, (and what real criminal is ever willing to confess that he is just) and had proceeded (in trial) without adhering to the course of the law, then certainly might the accused defend himself by *assaulting*, and *even killing the judge*." "It will be lawful for an ecclesiastic," says Francis Amicus, "or one of a religious order, to kill a calumniator." "The calumniator," adds Airault, somewhat softening the harshness of this abrupt judgment, "should *first be warned* that he desist from the slander, and if he will not, he should be killed, not openly, on account of the scandal, but secretly." What is this, in plain language, but an unlimited license for assassination?

The lawfulness, yea, the meritoriousness of murdering heretic, i. e. Protestant or non-Romish Princes, or even Romish Princes, not sufficiently favourable to Romish interests, is inculcated in every imaginable form. Of a Prince of this description, John Mariana says, "I shall never consider that man to have done wrong, who, favouring the public wishes, would attempt to kill him." Again, "to put them (i. e. such Princes) to death, is not only lawful, but a laudable and glorious action." Once more, "It is a glorious thing to exterminate this pestilent and mischievous race from the community of men." "These," says James Keller, "may certainly be put to death by any one who has the courage and inclination to kill them." "Among many other things," says Francis Suarez, "comprised in these words, (viz. feed my sheep,) and in the power which they convey, this also is included, destroy, proscribe, depose heretic kings, who will not be corrected, and who are injurious to their subjects in things which concern the Catholic faith." "It is a question," says James Gretser still more broadly, "in the schools, whether it is lawful to kill an innocent person?"—To which

he replies, "That the Jesuits, in this question, incline to the affirmative rather than to the negative, their writings sufficiently shew."

Hitherto I have been enabled to proceed with separate quotations to shew how every commandment of the Decalogue may be violated with impunity. But there is one, as to which I must beg to be excused for not entering on it at all. It is the *seventh*. How to violate it in its letter and spirit,—in thought, word, and deed—in every imaginable, and, apart from Jesuit imaginations, every unimaginable form—is pointed out, in their writings, with a minuteness, a loathsomeness, and a prurency, compared with which the most filthy passages in the grossest of the Heathen Poets and Satirists bear the stamp and impress of relative refinement. It is, in fact, a bottomless abyss of obscenities, nudities, criminal liberties, and defiling turpitudes,—an abyss, from which I must gladly hasten away, as from one, whose very brink is thickly fringed all around with pollution.

At the outset, you were constituted into a Jury. You have heard the charge preferred against the morality of the Jesuits. You have now listened to a portion of the evidence, drawn forth, if not from the lips, at least from the pens of Jesuit witnesses. What say ye then? Has the charge been substantiated, or not? And is your verdict, that of "proven" or "not proven?" Substantiated beyond all debate—proven, beyond the possibility of question, must surely be the prompt and simultaneous response of every candid mind.

But lest, as a Protestant Jury, ye may be accused of partiality, let me summon into your presence a Jury of other men,—men, not Protestants at all, but rigid and consistent Romanists,—men, therefore, "who," as has been justly remarked, "could have no hatred of the Jesuits for being the allies of Rome, seeing that they themselves were rigid Romanists,—men, who could have no motive in bearing false witness against the Jesuits, seeing that they could earn nothing by it; but, on the contrary, jeopardied their property, and perilled their life and liberty;—men, whose testimony we may consider as the reluctant but unavoidable evidence of individuals tempted by every consideration to judge most leniently, and describe most favourably, the character of the order brought to trial."

From an immense multitude we single out the following:—

In 1642, we find a work by the Jesuit Bauni, who had been professor of Moral Theology, at the Jesuit College, denounced, "as calculated to encourage licentiousness and the corruption of manners; as violating natural equity, and the rights of man; and tolerating blasphemy, usury, simony, and many other enormous crimes, as offences of no magnitude." And by whom, think you, was this condemnatory sentence pronounced? By an assembly of Romish Clergy holden at Nantes!

In 1663, the Jesuits put forth a still more important work in defence of their moral opinions, *published by express permission of the superiors*. In 1664, its object was, in these terms, declared to be, "not merely to revive all the errors and impieties of the apology of the casuists, but to surpass them in so great a degree, that it might be considered the common sewer of all the filth and impiety of which the human mind

is capable." By whom was the crushing declaration made? By Marais, a Romish divine, publicly before the University of Paris! In another censure, pronounced in 1665, on the same work, it was declared that "their (the censors') respect for decency prevented them from noticing the abominations which it contained on the subject of chastity." Who pronounced so grave and severe a sentence? The Romish faculty of Theology in the University of Paris! In another judgment on the same work, it is averred "that it abounded in propositions fit only to pervert all Christian morals, and that the faculty of Theology, observing homicide, theft, simony, usury and other crimes which cannot be publicly named, expressly sanctioned by these modern casuists, had considered it their duty to oppose the spread of such destructive doctrines." Who supplied this fearful portrait? The Romish advocates of the Romish monarch Louis XIV.!

Here is another portraiture of their principles and practices:—"It cannot be, but that the licentiousness introduced by the Jesuits, of which the three leading features are *falsehood, murder, and perjury*, should not give a new character to the morals of the *externi*, (or all who are not of their Society,) as well as to the external government of the *nostri*, or their own body. In fact, since these Religious have introduced into Christian and civil society those perverted dogmas which render *murder innocent*, which *sanctify falsehood, authorize perjury, deprive the laws of their power, destroy the submission of subjects*, allow individuals the liberty of *calumniating, killing, lying, and forswearing themselves, as their advantage may dictate*; which *remove the fear of divine and human laws*, and permit a man to redress his own grievances without applying to the magistrate; it is easy to see without much penetration that Christian and civil society could not subsist without a miracle." Worse and worse, it will be said, by the Romanist. This must be a libel—yea, the libellous caricature of an enemy. No such thing. The author happens to be none other than his most Catholic Majesty, the Romish king of Portugal!

Our next witness, or rather batch of witnesses, will be one of the mightiest corporate bodies in Christendom. In a public memorial of this body, published in 1643, they declared themselves ready to prove, that "there is no article in religion which the Jesuits have not corrupted, and do not daily corrupt by erroneous novelties; that the scholastic theology has been depraved by the dangerous opinions of their writers, who have had the approbation, or at least the connivance (mark this) of the whole society; that Christian morality had become a body of problematical opinions, since their society had undertaken by a general understanding, to accommodate it to the luxury of the age; that the laws of God had been sophisticated by their unheard of subtleties; that there was no longer any difference between vice and virtue; that, by a base indulgence, they promised impunity to the most flagrant crimes; that there was no conscience, however erroneous, which might not obtain peace, if it would confide in them; and that, in short, their doctrines, inimical to all order, had equally resisted the power of kings and the authority of the hierarchy." Nor is this all. With increasing emphasis, they thus proceed:—"If the light which God

has placed in all reasonable minds, in order to shew the distinction between purity and iniquity, were so far extinguished that such a pernicious theology could be universally received, in that case, deserts and forests would be preferable to cities; and society with wild beasts who have only their natural arms, would be better than with men, who, in addition to the violence of their passions, would be instructed (mark the terrible energy of the expression) instructed by this *doctrine of devils*, to dissimulate and feign, and to counterfeit the characters of intimate friends in order to destroy others, with the greater impunity." And, as if this were not enough still, a little farther on, they reiterate the fearful sentence, saying, "*It is the device of the great enemy of souls and the spirit of the world.*" And what body is it, that has left on record so terrible a verdict against the morality of the Jesuits? An intemperate assembly of hot-headed Protestants? No, but the intensely Romish University of Paris!

Or, if there be, apart from Rome itself, another witness, or band of witnesses, more competent still, it is surely to be found in the highest tribunal of Popish France. Here, then, is its decision recorded upwards of a century later, in 1762. "The court has ordained that the passages extracted from the books of one hundred and forty-seven Jesuit authors, having been verified, a collated copy shall be presented to his majesty, that he may be made acquainted with the wickedness of the doctrine constantly held by the Jesuits, from the institution of their society to the present moment, together with the approbation of their theologians, the permission of superiors and generals, and the praise of other members of the said society:—a doctrine, (mark the clearness and strength of the language,) a doctrine, authorizing robbery, lying, perjury, impurity, all passions and all crimes,—inculcating homicide, parricide, and regicide,—overturning religion, in order to substitute in her stead, superstition, and thereby sanctioning magic, blasphemy, irreligion and idolatry. And his majesty shall be most humbly entreated to consider what results from instruction so pernicious." Can any decision be "more grave, more formal, or, in evidence more authentic" than this? And yet it is the unbiassed judgment of the highest judicial assembly in France. It is the Parliament of Paris that has thus boldly arraigned, and thus sweepingly condemned the morality of the Jesuits!

What, then, shall we say of a system, against which so fearful a charge has been established out of the writings of Jesuit authors themselves, yea, and admitted to have been established by the highest and most competent Romish authorities?—a system, which, as has been demonstrated, makes void and practically nullifies every commandment of the decalogue, every precept of Christianity? How shall we designate it? Is not this, pre-eminently, the "deceivableness of unrighteousness?" Is not this, pre-eminently, *the Anti-Christ*, the son of perdition? Where, if not here, shall we find "the lawless one" who opposeth and exalteth himself above all that is called God, or that is worshipped? Where, if not here, shall we discover "the man of sin," who "speaks lies in hypocrisy, having his conscience seared with a hot iron?" Where, if not here, shall we ever be able to detect "the mystery of iniquity?"

Or, if it be lawful, not in mere wantonness and illiberality but in deepest humiliation and sorrow, to coin a new term,—a harsh and forbidding one, we admit,—yet a term briefly descriptive of a fearful, substantive reality ;—might we not say in truth, as well as in charity, for charity ever rejoiceth in the truth, that the system, as already more than suggested by the Romish University of Paris, is one of pure and undiluted “*devilism*?” For, what is the most characteristic function, the most distinguishing attribute and vocation of the prince of darkness? Is it not to despise, contempt, and practically abrogate every commandment of the eternal God? Is it not to strive, with might and main, to teach, tempt, or instigate all others to do so too? And is not this the very function, attribute, and vocation which has been (successfully we doubt not) charged home upon the Jesuits and their execrable morality? And if so, why should we scruple or hesitate, rather, why should we not boldly and fearlessly, honestly and truthfully, learn to nominate and distinguish things by their proper names? Or, if there be ought more fiendish or satanic in the proceeding still, is it not this,—that the author of all ill, should, in utter contempt of heaven’s Majesty, or rather, in the rampant insolence of derision, seize on heaven’s laws, and pervert them into the instruments of their own infraction,—seize on the very ordinances and statutes which the eternal King had ordained for the harmony of the moral universe, and turn them into the organs of a flagitious confusion of all moral distinctions,—seize on the very principles and elements, which a gracious Father had designed for life to his children, and transmute them into a terrible engine of death? Has not this been actually and emphatically the highest triumph of the grand adversary of God and man? And has it not, in a way proportionable to their ability, been the fatal triumph of the Jesuits too? Again, then, we ask, in downright earnestness, we ask, why shrink, in craven cowardice, from calling things by their proper names?

For the sake of illustration and variety, let us remind you of one of the most striking conceptions, in that most striking and wonderful of all heroic songs—the *Paradise Lost*. The arch-enemy is supposed to have reached the seat of primeval innocence. It was indeed a blissful bower, compared with which the “sweet grove of Daphne,” with its “inspired Castalian spring,” or the “spicy shore of Araby the blest” breathing “Sabeian odours,” is not worthy of being named. But, blissful though it was, there, the arch-felon “saw, undelighted, all delight.” Animated by one master-spirit—even that of malice and desperate revenge ;—and bent on one exclusive object—even that of ruining man and dishonouring God ;—what to him were all the beauties and the glories of “delicious Paradise?”—its gentle gales, which,

“Fanning their odoriferous wings, dispensed
Native perfumes, and whisper’d whence they stole
Those balmy spoils ;—
Its trees of noblest kind,
———blooming ambrosial fruit
Of vegetable gold ;—
Its sapphire founts, with crisped brooks, that,
Rolling on orient pearl and sands of gold,
Ran nectar.”

These, these, and all the wilderness of sweets so thickly strewn around, for him had no charms. Passing them by, with lofty disdain, he pounces at once on the tree of life—"the middle tree and highest there that grew." On it he sat—"sat like a cormorant." But, for what end sat he there? To regain therefrom true life for himself, and the means of dispensing it to others?—Oh no. But there he sat—sat, actually

—————"devising death
To them that lived; nor on the virtue thought
Of that life-giving plant, but only us'd
For prospect what, well us'd, had been the pledge
Of immortality."

Now, is not this the very picture and counterpart of the proceedings of the "Society of Jesus?" Is not Revelation a radiant bower? Of the whole of its contents, may we not truly predicate what has been so nobly expressed of a part?—"Indited, as they undoubtedly were," says the saintly Horne," under the influence of Him to whom all hearts are known, and all secrets foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and which conformed itself to every palate. The fairest productions of human art, after a few perusals, like gathered flowers, wither in our hands and lose their fragranc; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted; and new sweets are extracted from them. He who hath once tasted their excellencies, will desire to taste them yet again; and he who tastes them oftenest, will relish them best." Into this radiant bower of Revelation have not the members of "the Company of Jesus," entered?—

"Practising falsehood under saintly show,
Deep malice to conceal, couched with revenge."

Wholly absorbed with one idea, and intensely devoted to the prosecution of a single object, the restoration of the papal supremacy and the aggrandisement of their own order, what to them were all the beauties and the glories of revealed truth? Nought—nought whatsoever. There, they could see, "undelighted, all delight." Passing by the ordinary garniture of trees, and branches, and flowers, they pounce at once on the tree of life, the leaves of which are for the healing of the nations. In other words, they seize on the gospel of grace and salvation, the doctrines and the precepts of which are designed as a remedy for the disease of sin throughout all the kindreds and families of the earth. But, instead of drawing therefrom life to themselves and the means of dispensing it to others, they sit down,—I almost shudder when I think of it,—they sit down, with the gospel in their hands, deliberately devising death to those who otherwise might have lived. With consummate coolness and self-possession, aye, and with an imperturbably calm and self-satisfied peace of mind, they sit down; and by their specious machinery of sophistries, and subtleties, and hair-splitting distinctions, and straining at gnats and swallowing of camels, they contrive to transmute every virtue of that life-giving plant, every doctrine and precept

of the blessed Gospel, which, well used, had been the pledge of immortality, into a deadly poison, not for the healing, but for the ministering of spiritual and eternal death to the nations! Who, then, will presume to reply in the negative, when I ask,—not in the way of idle, senseless declamation, but in strictest consistency with demonstrated truth and rigid impartial justice,—whether all this, in its intention, progress, and consummation, be not literally and truly the very masterpiece of hell, the very perfection of devilism?

The Practices of the Jesuits.

Having thus briefly unfolded the moral principles of the Jesuits, we must next, though with equal brevity, direct attention to their practices. For past experience amply proves that they could well practise what they so assiduously preached, and that, whenever opportunities occurred, they never scrupled to put their doctrines in execution. Now, from a fountain so foul and so polluted, what could we expect to flow but impure and muddy streams? From principles so dangerous,—nay so utterly opposed to the express commands of Scripture, and the peace and safety of Society at large,—what could we expect but deeds of the darkest shadow, and crimes of the blackest dye? Accordingly, as has been remarked, “a faithful record of the transactions of which our globe has been the theatre, would, we think, bear out the assertion fully, that there is no chapter in the world’s history stained with so foul a blot, or filled with such extensive elements of mourning, and lamentation, and woe, as the chapter which would contain a complete and unvarnished rehearsal of ‘*The Acts of the Jesuits.*’ ”

The subject, however, is so immense, that we can scarcely do more than approach its threshold. If time permitted, we could easily shew, that, as there is not a command in the decalogue which they have not taught *how* to violate with impunity, so there is not a commandment in the decalogue, which they have not actually violated in their own practices. But, time will not permit; and therefore, we must rest satisfied with a few classified generalizations, that may simply serve to indicate the course which we were prepared fully to traverse and amply to illustrate.

And *first*, let us view the sinister practices of the Jesuits in reference to *Education and the spread of true knowledge*.

If crookedness, perverseness, or hostility be discovered here,—then must the celebrated aphorism of our great English moralist come into full play, viz.—“He that voluntarily continues ignorance is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house might justly be imputed the calamities of shipwreck.”

What, then, in reference to this all-important subject, are the facts of the case, as engraven on the pages of authentic history?

The mind of Europe, let it be remembered, had been liberated by the reforming impulse. Freely and fearlessly did it then shoot out, with accelerated force, in all directions.* Freely and fearlessly was every

* This, with a few other passages in the lecture, has been taken from an ephemeral address delivered a few years ago by the author in the Town Hall of Calcutta. To prevent any misconception, the fact is here simply

department of mind and matter sifted and explored. Freely and fearlessly were the rights of conscience, the range and limitations of civil and religious liberty, the relations of man to man and of all men to their God, investigated and settled. Independence of inquiry, freedom of thought, manliness of sentiment, and energy of expression increased and abounded; while, as the necessary result, knowledge, true knowledge, in every domain of improved literature, new created science, and restored theology, increased and abounded too. What, then, must be done by the chosen emissaries of Rome? Openly to denounce or anathematise such knowledge in the gross, was no longer deemed expedient or safe. What, then, must be done? What, but change entirely the old course of tactics, relinquish hostilities, proclaim a truce, embrace the ancient foe, and so manage the embrace as to stifle and smother its object! Behold, then, the new and wondrous career—the consummately dextrous undertaking—of the Society of Jesus! Keenly alive to the importance of *education*, they go forth, and so master every branch of learning as to acquire a renown that eclipses every other. Of that renown they take skilful advantage. Those branches of knowledge which tended most to elevate and strengthen the mind—to exercise and brace the reasoning faculty—to render inquiry free, penetrating, and bold—they gradually suppressed or mutilated, or bent to unworthy ends. Those branches of knowledge, on the other hand, which tended to withdraw the mind from the all-important themes of theology and ethics, civil and religious liberty—which tended merely to regale the senses, to gratify the taste, to polish the manners, to amuse the fancy, to occupy the imaginative faculties, and lead to inventions for augmenting the comforts and conveniences of man's *temporal* estate:—these, these they cultivated to the uttermost. Around these they strove to shed a halo of glory which might out-dazzle all the rest. On these they contrived to lavish all their hosannahs of applause; and thus laboured to attract towards them the generous aspirings of youth, and concentrate on them the expanding energies of riper years. This view of their marvellous crusade has been briefly but admirably depicted by the celebrated French Essayist on the Reformation. “To model science,” says he, “according to the interests of the Pontifical power, and render even science ignorant in all things in which it was requisite that she should be ignorant; to produce some things in the clearest light, and to retain others in the thickest darkness; to fertilize the kingdoms of memory and the imagination, by rendering that of thought and reason barren; to form minds submissive without being ignorant of any thing but what could affect their submission, like those highly valued slaves of the great men of antiquity, who were grammarians, rhetoricians, poets, fine dancers, and musicians, and knew every thing except to become free; to make reason and knowledge themselves operate to the consolidation of a system hostile to reason and knowledge;—I cannot fear that I shall be contradicted by any impartial man, in stating that such was the system of instruction adopted by the Jesuits. It was ingenious and universally

stated without its being deemed necessary to make any further acknowledgment.

adapted to the end they had in view. It was calculated to form illustrious and elegant authors, learned men, orators, good Roman Catholics, Jesuits, if you please, but *not* MEN in the full acceptation of that term. He who became a man under their management, became so independently of that management, and in spite of it.”*

* All this perfectly accords with the observation of D’Alembert, quoted by Robertson, though neither of these authors seems to have hit on the true key of its solution, viz., “that though the Jesuits made extraordinary progress in erudition of every species; though they could reckon up many of their brethren who have been eminent mathematicians, antiquarians, and critics; though they have even formed some orators of reputation;—yet the order has never produced one man whose mind was so much enlightened by sound knowledge as to merit the name of a philosopher.”

All this not only accords with, but satisfactorily accounts for the fact, that,—while the Jesuits could produce writers on law and mathematics and natural history, physicians and surgeons, dramatists, grammarians, statuary, painters, and poets,—they produced no works on the “every day literature of common life”—none, on the best and highest interests of mankind—none, fitted to elevate and improve the intellectual and moral character of the people at large—none, calculated to make men wiser, or better, or happier in their relations to God or to one another. To adopt and extend an expression of the author of the Protestant:—“The writings of Milton and Locke alone, on the subject of liberty and toleration, are of more value than all that Jesuitism has produced to this day.”

Or, if farther proof be wanted to illustrate and confirm our view of their inveterate hostility, in practice, to the cause of *true* knowledge, we may turn to a case in which they might have done every thing for it, had they been so disposed. Having succeeded in establishing an independent commonwealth in Paraguay in South America, and having exercised an undisturbed and absolute sovereignty over that region for more than a century, it may reasonably be asked,—if they were truly and honestly such flaming advocates of a *sound* and *liberal* education,—How did their system operate in regard to the interests of true knowledge and the enlightenment of the people? Allowing whatever credit is due for teaching the rude natives how to cultivate the soil, build comfortable houses, &c., we aver that for the diffusion of true knowledge of any kind they did *nothing*. They erected no schools. They taught no literature—no science—no christian theology. They kept the people at large in a state of perpetual pupillage, imbecility, and mental childhood. To prevent the intrusion of one new idea, they prohibited all egress from their own territory to the inhabitants, and all ingress to strangers. And to render the barrier to intercommunion still more impracticable, they strictly forbade the acquisition of any tongue except one of the rudest and most unpolished of the Indian dialects. The despotism over mind and body was unbroken and complete; till the day of retributive vengeance drove the despots for ever from Paraguay.

The fate of knowledge was much the same in all the other Popish states of South America. Speaking of one of these as recently as 1824, Mrs. Graham says, “the very names of literature and science are here almost unknown.” Of another, Mr. Lindley, a traveller in 1808, gives a precisely similar account. Little more than twenty years ago, printing was unknown in Buenos Ayres, and every possible obstacle thrown in the way of education. Even in Brazil, there was no printing press, till the Court took up its residence there in 1806, and imported one from Europe. No Bibles or Testaments had ever been introduced. And any works which had been admitted into so dark a region, were works of congenial darkness, such as story-

When will Protestants be wise? When will they waken from their sleep and slumber and dreamy indifference? When will they learn to distinguish the mirage of a spurious liberalism from the living waters of a genuine Christian liberality? When will they learn to distrust the empty profession of men, who, under pretences of a flaming zeal for knowledge, go forth only the more effectually to forge those fetters which shall re-enchain the souls of men in the bondage of a galling superstition and crushing despotism? When will Protestants learn to refuse *on principle*,—refuse, from respect to the laws of God, from love to the souls of their children, from a regard to the best interests of Society,—refuse utterly, to aid, or sanction, or patronize, directly or indirectly, any one of the Colleges or other Jesuit institutions? Ah, if they do not learn now, and learn speedily, so to act; if they persist in setting at nought every counsel and despising every warning and reproof, the retributive sentence may soon be issued from the tribunal of the Eternal, “Ephraim is given to idols, let him alone.” And, then, woe, woe be unto them that shall thus be left to reap the fruit of their own devices by a gracious and long-suffering God!

Secondly, let us look at the practices of the Jesuits, in reference to their *repeated and systematic violation even of their own special and peculiar views*.

The real question is not, whether the objects contemplated by these vows, be in themselves, abstractly considered, right or wrong, proper or improper, expedient or inexpedient? Those who take the vows solemnly profess, before God and man, to believe that they are altogether right, proper, and expedient. And the real question is, whether, in the fulness of such avowed conscientious belief, it be consistent with the laws and principles of moral obligation, to take, and from time to time to reiterate, vows accompanied with solemn oaths, and then deliberately to violate such vows, as often as caprice, inclination, or worldly interests may suggest or require? Or, the question may be put in a still simpler form, *viz. Is it right to be guilty of habitual and systematic perjury?* When stripped of all plausible pretexts and subterfuges, and put in this naked undisguised form, which is the form of essential truth and reality, the question must be met by an indignant negative, expressive alike of disgust and abhorrence.

Now, grievous and aggravated though the charge be, it is the very charge which facts without number,—facts, too, of world-wide notoriety,—compel us to bring against the Jesuits. To attempt to bring proofs to substantiate the charge would be like attempting to enumerate the trees of the forest, or the sands on the sea shore. The entire history of the order, collectively and individually, is one continued tissue of substantiating facts.

Does not every “professed” member of the Institute, from the General downwards, vow to be always, and in all places, prepared for the instant execution of the Papal mandate? And yet, in practice, how

telling almanacks, and lives of Popish saints, and manuals of ritualistic observances. So much for the boasted proceedings of the friends and advocates of knowledge in the new world!

repeatedly in all parts of the world, has this peculiar vow been trampled under foot !* Yea, in the very face of this most peculiar and stringent vow, the very "constitutions" of the body contain certain adroitly expressed clauses, which virtually "elevate the authority of the General above that of the Pope, by providing that he may over-rule, without rebelling against it ; for they declare that he may order his subject Missionaries to one district rather than another, at the simple preference of his own will."

Does not every member of the Jesuit body, in the earlier stages of his noviciate, take the vows of "chastity" and "perpetual poverty" ? And are not these vows, at subsequent stated intervals, repeatedly renewed ? And yet, to those who are at all acquainted with the history and proceedings of the members of the body, is it not a fact, just as notorious as that the sun is in the heavens, that the former of these vows has been broken, times and ways without number ;—and that the latter has been not only repeatedly, but habitually and even systematically, disregarded ? Is it not one of the most indubitable of historical facts, that, in spite of the vow of "perpetual poverty" the Jesuits, as a corporate body, soon became by far *the wealthiest* in the whole world ?† Is it not one of the most indubitable of historical facts, that, in additional contempt of the vow of "monastic obedience," many *individual* members of the body, did, *separately* and *on their own account*, amass a vast deal of *personal* property ?‡ Is it not one of the most indubitable of historical facts, that, as if in open derision of the

* For an instructive and memorable exemplification of this assertion, the reader is referred to an article on "The Missions of the Jesuits," in the III. No. of the *Calcutta Review*.

† Here is a case, which may be taken as a single *specimen* from among hundreds of a similar kind.

In 1767, the Jesuits, by a Decree of his "Most Catholic Majesty," were, on account of their iniquitous practices, ignominiously expelled from Spain, and the whole of their property, including "goods, chattels, and estates," confiscated. On this occasion, in the college of Barcelona alone, were found "riches to the amount of twelve millions of crowns. It consisted of several tons of gold and silver, a large quantity of gold dust, emeralds and diamonds, crowns of gold ornamented with emeralds and rubies, some bales of cocoa, and some rich merchandise from the East Indies." So much for the vow of "perpetual poverty !"

‡ Here is a case, taken from the *Annual Register* for the year 1759, which may serve as a *specimen*.

"*Naples, May 29th.* Last week the apartment of the late father Pepe, the Jesuit, for whose pulpit and confession-box the people made great scrambling, from a notion of his great sanctity, was opened, in the presence of our cardinal archbishop, and one of the king's ministers. There were found in it 600 ounces of gold in specie ; bills amounting to 56,000 ducats ; 1000 lbs. of wax ; 10 copper vessels full of Dutch tobacco ; 3 gold repeating watches ; 4 snuff boxes made of rare shells ; 200 silk handkerchiefs ; and a capital of 300,000 ducats. Before his death he made a present to Jesus' Church of a piece of velvet hangings, laced with gold, a large statue of the immaculate conception of massy silver, and a fine pyramid to be erected in the front of the church." So much again for the vow of "perpetual poverty !"

vow of "perpetual chastity," members of the Jesuit order wrote books, with the sanction of their superiors, which Romanists themselves have denounced as inexpressibly abominable?—and that what they propounded in their writings they continually exemplified in the most flagrant practices?*

Thirdly, let us look to the practices of the Jesuits, in reference to their *habitual system of compromise of principle—concealment of truth, and personal disguise.*

One of the grandest and most distinguishing features in the conduct and practices of the Jesuits, has ever been the infinite variety of disguises which they assumed—the infinite variety of fictitious names and characters under which they appeared,—the infinite variety of modes in which they contrived to cloak and conceal their real designs,—the infinite variety of compromises of principle which they exhibited,—the infinite variety of conformities to prevailing customs and opinions, to which they submitted, for the more successful accomplishment of their sinister ends.

* As a single illustration of what is here asserted, we may again refer to the work put forth in the year 1663, by Matthew Moya,—the work, which a member of the French Parliament, that publicly pronounced sentence of condemnation on it, reprobated as "containing whatever the most depraved mind could have discovered in a century, and all which had before escaped the wickedness and debauchery of man." And yet this is a purely Romish testimony!

As to practices, one example also, as a *specimen*, must suffice. About the beginning of last century there were several Jesuit Missionaries in China. Of these, some became notorious for their gross immoralities. In 1748, the *Romish Bishop* of Nankin, in a letter to Pope Benedict XIV. refers with grief and shame to the conduct of these men, and speaks of one of them in the following terms:—"But the crime committed by Father Anthony Joseph, the superior of the missions, is yet more scandalous. This man has remained, for these eight years past, continually plunged in the abominable practice of sinning with women, at the time they came to confess, and even in the place where he confessed them; after which he gave them absolution, and administered the sacrament to them! He told them that these actions need not give them any concern, since all their Fathers, the Bishop, and the Pope himself, observed the same practices! The debaucheries of this man * * *

* * * And this was known to Christians and to the heathens. Some persons represented these crimes to the superiors of the Jesuits; but the commissary whom they sent for the purpose declared him innocent; I know not upon what pretence. For myself being unable to resist the complaints I constantly received, I collected the necessary proofs, and found that all with which he was charged, was only too true. And while I was considering of the best means of punishing this man, the mandarins caused him to be arrested suddenly, together with two of his brethren. What occasioned still greater scandal, was that the mandarins who had been some time acquainted with part of the facts, collected correct depositions to establish his crimes, and announced them at full length in their sentence, which they made public. He was condemned to death with the other Jesuits, on the 22d September, 1748, and they were both strangled in prison." So much for the vow of "perpetual chastity!"

The practical principle of Jesuitism being that of expediency, in its basest, grossest, and most licentious form, it proved every where fatally consistent with itself. Every where, cameleon-like, did it assume the hue and colour of national, local, and social peculiarities. Every where, did it accommodate itself, with elastic spring, to established habits, manners, and customs. The promotion of its own interests "by all possible means, and at all possible expenses," continued ever, and every where, to be its animating and guiding pole-star.

Among the learned, the Jesuits shewed themselves lovers of learning; among the illiterate they upheld the maxim, that ignorance was the mother of devotion. Among the free, they were advocates of liberty; among the bond, apologisers for slavery. Among the upright, they feigned integrity; among the unscrupulous, they encouraged fraud. Among the noble, they abused the vulgar; among the vulgar, they insulted the noble. Among the abstemious, they pled for temperance; among the intemperate, they turned abstemiousness into a jest. Among the pure, they could eulogise chastity as one of the chiefest of virtues; among the unchaste, they gave way to the most unbridled indulgences. Among Deists or Atheists, or Jews, they could repudiate the God of the Bible, and the Saviour of Christianity. Among Protestants, they could appear with an ultra zeal for Protestantism. Among Pagan Idolators, they could sanction the most degrading idolatry and superstition. Among contemplative mystics, they could mimic seraphic raptures. Among self-tormenting ascetics they could submit to the most grievous self-inflicted severities.

This is an interminable theme, and would require at least one whole lecture to do it any thing like justice. We can only furnish a few cursory illustrative particulars, by way of specimens.

In England, the Jesuits, at an early period, despairing of being able by direct means to seduce the Protestants back to Popery, their next grand expedient was, to weaken Protestantism by creating divisions and discords, schisms and heresies amongst its adherents. In order the more effectually to accomplish this end they resolved to take the necessary oaths and to feign themselves to be members and ministers of the Church of England,—such hypocritical conformity being declared to be *not a sin but meritorious*,—the parties taking the oath with an intention to promote or advance the Romish faith. Accordingly, in the guise of Anglican priests, these Jesuits, "instead of drawing their deluded followers off to Popery, pretended the most unbounded zeal against it, inveighing most bitterly against the Pope and the Latin mass, and comparing the English Liturgy to it." One of the earliest conformists of this description, in an interview with the Pope, confessed that he had reviled his Holiness and railed at the Church of Rome among the English heretics. "How," said the Pope, somewhat taken aback and surprised, "How, in the name of Jesus, Mary and all the saints, hast thou done so?" "Sir," was the reply, "I preached against set forms of prayer, and I called the English prayers English mass, and have persuaded several to pray spiritually and extempore, and this has so much taken with the people, that the Church of England has become as odious to that sort of people whom I instructed as

mass is to the Church of England, and this will be a stumbling-block to that church, while it is a church"—on which the Pope was not only satisfied, but "commended him, and gave him a reward of two thousand ducats for his good service."

In India, on the other hand, the same principle of expediency led them repeatedly to swear, in a manner the most solemn, that they were genuine Bráhmans—Bráhmans of the purest and most uncontaminated lineage—Bráhmans who could trace their pedigree direct to the mouth of the god Bráhma. There, too, they retained and sanctioned many abominable idolatrous practices; while, to gain superior influence and earn to themselves lasting renown, they exhibited some of the most dreadful austerities of Hindu asceticism.*

* On this department of the subject, a masterly and authoritative dissertation will be found in the 3d No. of the *Calcutta Review*; to which the reader is earnestly referred. Here we note only two or three of the particulars.

Mark, *first*, the progress of the zealous but extravagant enthusiast Xavier. Finding the people of India ignorant, superstitious, credulous, does he intrepidly set about the benevolent work of instruction? No. He induces a few more absurd rites, and a few more spurious objects of worship; and forming a coalition between Heathenism and corrupted Christianity, he baptizes multitudes whole-sale, leaving them as ignorant of any vital truth as before. Finding the people much given to spells and charms, and incantations, he strives to outrival the wonder-workers, and maintain his influence by an ever ready appeal to numberless pretended miracles. On account of all these services in the cause of truth, knowledge and benevolence, the papists have now a Novena, or nine days devotion annually, in honour of him who rendered them! And on that occasion they heap upon him a profusion of epithets not less extravagant, than they are blasphemous and profane. Look again at his relation Geronimo Xavier, who was sent, on a special errand, to the Mogul Court, at a time when the Emperor Akbar aimed at the formation of a new religion, or scheme of eclecticism that might unite Hindus, Muhammadans, Pársis, and even Jews and Christians in one body. What an opportunity for expounding the pure unadulterated truth of God! Was the opportunity improved? On the contrary, in accordance with the crooked policy of his order, he presented the Emperor with a translation of the gospels into Persian, which he took care to intermingle with many of the popular Persian legends, in the fond hope that they might thus be rendered more palatable to the imperial taste. The wily Jesuit had outwitted himself, as he deserved. The impious artifice, we are informed, had "an effect directly contrary to that which was designed. Akbar was disgusted with meeting with legends of whose falsehood he had been previously convinced, and thenceforth regarded Christianity with suspicion." Alas! alas, that an occasion so seasonable should be irredeemably lost, and the gospel of salvation itself brought into discredit and contempt, through the chicanery of its professed friends! Once more, consider the career of Robertus De Nobilibus, the celebrated founder of the Madura mission. He studied not only the vernacular, but the Sanskrit, or sacred language of India. Was it in order truly to enlighten the people? No. But in order the more effectually to impose on them his own system of error. For this end, he fabricated or forged various books in the style and peculiar stanza of the Vedas—the oldest and most venerated of the Hindu shástras. These literary forgeries or religious impositions, he endea-

Proceeding still eastward, we find in China and Japan, the most fearful identity in the proceedings of the Jesuits. From the latter country their villanies eventually procured their utter extermination. In the former, they long indulged in their ingenious devices, their impious and fantastic tricks. With their wonted art, they studied the temper and character, the taste and inclination of the inhabitants. And having discovered no small degree of inquisitive curiosity, associated with a singular devotedness to their own hereditary philosophy and arts, they resolved to gain influence by out-stripping the native philosophers and artists in their own peculiar walk. In this they succeeded—adding somewhat of their own, such as the dialectics of the schools and the art of casting cannon! But no branch of knowledge of a noble or generous character did they cultivate. On the contrary, in furtherance of their own sinister designs, they were wont to deny the truth, and fabricate untruth. To humour the Chinese taste for antiquity, they declared “that Jesus Christ had been known and worshipped in their nation many ages ago.” To gratify the Chinese predilection for Confucius, they endeavoured to persuade the Chinese Emperor and nobility “that the primitive theology of their nation, and the doctrine of their great instructor and philosopher Confucius, differed almost in nothing from the doctrine of the gospel.” To swell the number of their proselytes, instead of instructing them in the genuine doctrines of Christianity, they taught them “a corrupt system of religion and morality that sat easy upon their consciences, and was reconcileable with the indulgence

voured to palm upon the ignorant, under the distinguishing names of the different Vedas—as if they were the real Vedas of India. Nor was this all. Having discovered that the natives had a prejudice or aversion towards Europeans, he boldly denied his being a European—giving out that he had come from a region in the north of India called Rome. Having also found that the Bráhmans were held in the highest veneration and exercised an unlimited authority over the people, he next assumed the appearance and title of a Bráhma—besmearing his countenance and otherwise imitating their manners and their dress. Finding farther, that of all Bráhmans, the Sanyásis, or real ascetics, were the most highly esteemed, being treated with some thing like divine honour, he professed himself to be a Sanyási, and *outwardly* appeared to subject himself to the most terrible austerities; though *privately* he was understood freely to indulge in most of the delicacies and luxuries which Europe or Asia could supply. But he did not stop even here. When doubts began to be raised about the reality of his Bráhmahood, he produced an old, dirty, and smoky parchment in which he had forged, in the ancient Indian characters, a deed, setting forth “that the Bráhmans of Rome in northern India, were of much older date than those of Southern India, and that the Jesuits of Rome, descended, in a direct line from the God Brahmá!” And when the validity of his claims of genealogical descent from Brahmá, and the genuineness of the forged document brought to prove it, were called in question by the scepticism even of credulous Indians, he convened a public assembly of Bráhmans, and in their presence, banished all farther scepticism, by declaring upon oath “that he derived really and truly his origin from the God Brahmá!” How could the interests of true religion and morality be promoted by such pious frauds—such lying ingenuity—such detestable perjuries?

of their appetites and passions." They not only tolerated, but even countenanced, their retention of many profane opinions, and superstitious rites, and idolatrous customs. Yea, to such a pitch of daring did they proceed, that, having found the people scandalized by the doctrine of a *crucified* Redeemer—a doctrine which has ever been "to the Jews a stumbling-block and to the Greeks foolishness"—they actually denied *the fact* that Christ was ever crucified! Nay more, they denounced the fact as a base calumny, that must have been invented by the blaspheming Jews, to throw contempt on the gospel of Christ! Ah, what *impious concealment* of principle have we here! After this, can any baseness be imputed to them, that is *antecedently* incredible?

Passing from the Old world to the New, we find still the same sort of system, and the same sort of men to promote it. Neither the waters of the Pacific nor of the Atlantic can wipe away the leprous taint of Jesuitism. In the new world they came in contact with the untutored minds of simple Indians, very different from the pre-occupied minds of Chinese and Hindus. But the willow-like pliancy of their system does not forsake them. Having discovered the natural inclinations and propensities of any people they studiously comply with these, and as studiously avoid any thing calculated to give offence. Having noticed the easy good-natured indolence of one tribe, such as the Irraquois, they frame a catechism of religious and useful knowledge to suit their taste. Of this catechism, a copy with a translation annexed, fell into the hands of Dr. Mather. It consists chiefly of questions like these:—"How is the soil made in heaven?" It is a very pure soil. They want neither for meat nor clothes; we have only to wish and we have them. "Are they employed in heaven?" No. They do nothing. The fields yield corn, beans, pumpkins, and the like, without tillage. "What sort of trees are there?" Always green, full and flourishing. "But how are their fruits?" In this respect they excel ours, that they are never wasted. You have no sooner plucked one than you see another hanging in its room, &c. &c." Having met with another tribe so ferocious, that it could listen to nothing with patience, save accounts of the execution of scalping knives and tomahawks, they, with unheard-of audacity, actually declared that the meek and lowly Jesus was a mighty chieftain and successful warrior, who, in three years, had scalped innumerable men, women, and children!! Can the force of sinful blaspheming compromise proceed farther than this?

On the subject of *personal disguise* it were endless to dilate. To this dishonest and disreputable practice, they were wont, at all times, in all places, and under all circumstances, unscrupulously and unblushingly to resort.* This notorious and habitual practice of the Jesuit fraternity has often been exposed and reprobated even by respectable Romanists themselves.

* A few specimens, by way of illustration, may here be supplied:—

The Jesuit Sammier, when traversing Europe, to excite the Popish sovereigns against his own king (that of France) was proved to have assumed all manner of forms;—now, that of a common soldier,—then, that of a peasant;—and anon, that of a priest,—with many more.

As early as 1558 we find this memorable judgment left on record :—
 “ There is a fraternity, which has lately arisen, called the Jesuits, who will seduce many ; who acting, for the most part, like the Scribes and Pharisees, will strive to overturn the truth. They will go near to accomplish their object, for they transform themselves into various shapes : among Pagans, they will be Pagans ; among Atheists, Atheists ; Jews, among Jews ; and Reformers, among Reformers ; for the sole purpose of discovering your intentions, your hearts, and your desires. These persons are spread over the whole earth ; they will be admitted into the councils of princes, which will, however, be no wiser for their introduction ; they will infatuate them so far as to induce them to reveal the greatest secrets of their hearts ; they will be in no way aware of them. This will be the consequence of their advisers neglecting to observe the laws of God and of his gospel, and conniving at the sins of princes.”
 Who supplies this partly historic and partly prophetic sketch ?—An ill-natured Protestant ? No ; but George Bronswell, the Romish Archbishop of Dublin.

We cannot, however, pursue this branch of the subject any further at present. These brief notices on the subject of *concealment*, *compromise*, and *disguise*, in the practices of the Jesuits, must serve at once to illustrate and establish the charge of systematic duplicity which we have brought against them. And having thus illustrated and established the charge, we may now let loose upon them the pointed and indignant comments of a recent English author. With him, we ask, why all this secrecy, all this concealment, all this disguise ? “ If their principles were good, they could surely bear the face of day. If their deeds were good, why be so secret—why hold their candle under a

The Polish Jesuit De l'Aigle, as the Romish Abbe, De la Roche Arnauld, informs us, when the French army was penetrating into Russia, pretended to be a Frenchman in order to deceive the French. “ He followed,” says the Abbe, “ our troops for a long time in the uniform of a French soldier ; and it is said, that he acted thus according to orders transmitted from the Court of Russia. Be that as it may, he contributed largely to the overthrow of a French battalion, by information which he conveyed to a general of the Russian armies ; and if we may believe the Jesuits themselves he did more injury to Napoleon than the whole military force of the Czar.”

Bishop Carleton, in 1627, says, “ When Parsons and Campion came secretly into England, they changed their exterior habit and apparel, that they might the better pass unknown. Sometimes they went like ruffians, sometimes like ministers ; sometimes like noblemen, sometimes like soldiers, sometimes like apparitors ; they walked secretly from recusants' houses to recusants' houses ; and when Ballard came to effect the deliverance of the Queen of the Scots, he came in a soldier's habit, under the feigned name of Captain Foscue.”

In a series of letters discovering the scheme projected by France in 1759, it is said ;—“ Sometimes they (*i. e.* the Jesuits) pass for merchants, tradesmen, stewards, publicans, farmers, and of every kind of trade. They effect ignorance to mark their designs. Sometimes Dumont brought a female with him into company whom he (a Jesuit) made to pass for his wife. Many of the Jesuits did the same ; they made a convenience of them to disguise their affairs, and to prevent their place of meeting from being suspected.”

bushel in this way? The reason is plain enough for the simplest child to discern. They loved darkness rather than light because their deeds were evil. Like bats, and owls, and creeping, crawling, slimy things, night suits them better than the day. Unlike the soaring eagle, which bathes its splendid plumage in the light of heaven, the vulture brood cower on folded wing in the dark caverns of the earth. Unlike the honest hearted Christian, who soars upwards on the wings of faith and love, and bathes his spirit in the beams of the divine radiance, drinking in the glorious light which emanates from the Sun of righteousness, courting too the scrutiny of the world, and letting his light shine before men, to the glory of his Father and his God, the Jesuits grovelled low in earthly pursuits, shunned the light of day, courted disguise and obscurity, or revelled in the murky glare of false opinions and a vicious philosophy, and hid their principles and their objects from the gaze of mortal man in fear and trepidation. There is something repugnant to manly feeling in all this—there is something diametrically opposed to the spirit of the gospel in this—there is something pre-eminently unchristian and dishonest in this. We like to see a man not ashamed of his right name, not ashamed of his right trade, not ashamed of the party to which he belongs, above board, open, honest, with a clear brow and erect head. But the Jesuit, who conceals his real name, hides his real object, contracts his brow, and disowns his party, is as contemptible as he is dangerous, and to be scorned as much as he is to be feared. Give me, any day, the open enemy rather than the secret foe. Rather let me meet any man than the disguised assassin, the soft-treading, oily-tongued, smooth-skinned hypocrite, who will plant a Judas kiss on your brow, and a dagger in your heart's core. The unblushing infidel, the bold and reckless atheist can be better met, and is a far less dangerous foe to Christianity, than the slippery, turning, vanishing, masking, equivocating Jesuit."

Fourthly, let us look to the practices of the Jesuits, in reference to their *public crimes, or crimes against the State and society at large*.

Truly has it been said that, wherever they gained a footing, "their evil principles brought forth evil practices. They were troublesome and turbulent, living in political agitation, fermenting the public mind, fomenting it into endless quarrels, marshalling party against party, prejudicing subjects against their sovereigns, and poisoning the minds of sovereigns against their subjects. They annoyed kings, they clogged the wheels of government, and inoculated the people with seditions and turbulent disaffection. They thus contrived to make themselves everywhere detested. Even Romish states grew sick, wearied out and disgusted with their endless conspiracies, plots, quarrelling, intrigues, and revolutions."

Passing by all actions of a more private and debateable character, let us glance at a few of a more public nature, that have earned for them a "bad eminence" of fame in the pages of authentic history.

Look to Holland. Who, in 1584, trained, and encouraged the murderer of the Prince of Orange, and even consecrated him for the bloody deed? History proves that it was the Jesuits.

Look to Portugal. Who, for nearly two hundred years, filled that country with revolts and massacres, usurpations and conspiracies ;—fortifying the leading agents in every tragedy by their counsels, and providing them with absolutions ? History proves that it was the Jesuits.

Look to Poland. Who produced the series of miseries and crimes, from which that unhappy kingdom,—“declining gradually, until it fell into that state of torpor, which rendered it an easy prey to its ambitious neighbours,—never recovered.” The celebrated Polish historian of the Reformation declares, that he “has no hesitation in answering emphatically, that it was the Jesuits.”

Look to France ! Who instigated, planned, and directed the wholesale massacre of St. Bartholomew’s day, in which a *hundred thousand* innocent Protestants cruelly and treacherously fell,—their mangled bodies lying in heaps and their blood staining the rivers with a purple dye,—thus adding another fearfully scarlet stain to the mother of harlots ? History has proved that it was the Jesuits. Who fomented the rebellion and consolidated the unnatural league in France against Henry III., which terminated with his assassination ? History proves that it was the Jesuits. Who, by their sermons, and writings, and counsel, and secret cabals, promoted the numerous intrigues against Henry IV., and were responsible for all the excesses of the long civil war that desolated the kingdom during his reign ? Who nourished the assassins of that amiable monarch, sanctifying the horrid deed before its commission by the celebration of the most sacred solemnities ? History proves that it was the Jesuits.

Look to England. Who, during the thirty years of Elizabeth’s reign, excited civil wars, plots, and seditions, without intermission there ? Who secured from the see of Rome “a pardon to be granted to any one that would assault the queen ; or to any cook, brewer, baker, vintner, physician, grocer, surgeon, or of any calling whatsoever, that would make away with her ; and an absolute remission of sins to the heir of that party’s family, and a perpetual amnesty to them forever ?” History proves that it was the Jesuits. Who employed Parry to assassinate the Queen ? He himself confessed on the scaffold that it was the Jesuits. They “had confessed him, absolved him from the intended crime, consecrated him, and administered the sacrament to him, to comfort him in the commission of her murder.” Who, at the same time, brought it to pass, that “excommunication and a perpetual curse should light on the families and posterity of all those of the mother church that would not promote or assist, by means of money or otherwise, Mary Queen of Scotland’s pretence to the crown of England ? History proves that it was the Jesuits. By whom was the projected invasion of England by the invincible Armada chiefly planned ? By the Jesuits. Who attempted, by bribery, to seduce a Scottish gentleman to murder James the VI ? It was Creighton, a Jesuit. Who was mainly instrumental in contriving, with such Satanic ingenuity, the gunpowder plot, which was to involve in one grand catastrophe, the King, and Royal family, and all the leading Protestant peers of the realm ? It was Garnet the Jesuit,—who, on the scaffold, confessed and gloried in his guilt, and who has ever since been

honoured by the Jesuits as a martyr, and included in their litany to the saints!

If time permitted, we might glance, in like manner, at other European states; and from these pass over to Africa, Asia, and America;—and every where would we find the Jesuits, creating disturbances, exciting tumults, fomenting quarrels, conspiracies and treasons, and perpetrating the most abominable crimes.*

* The case of Abyssinia or ancient Ethiopia, in Africa, may furnish an example, by way of specimen.

There, at first the Jesuits fawned, flattered, and caressed. Having at length gained the ear of the Emperor, and, through that, dominion over his heart, they dropped the methods of argument and persuasion, and resorted to the more summary ones of fire and sword. Instead of communicating *knowledge of any kind*, a terrible persecution was raised. Thousands were hanged, and burnt, or driven to the dens and caves of the earth. Viewing a field strewn with the carcasses of eight thousand unoffending peasants who, for conscience sake, laid down their lives, the grandees ventured to address the Emperor with tears in their eyes, saying, "Sire, how many dead bodies lie here; these are not the bodies of Muhammadans or Heathens, but of Christians, your highness's natural-born subjects—our blood and kindred. Though you conquer, you thrust a sword into your own bowels. How many thousands have been massacred? How many thousands must be, before popery can be established in Ethiopia? For God's sake, let the people alone with the religion of their forefathers, which you must either do, or ruin the empire with your own hands." Soon afterwards, the Emperor, having detected the cruel advisers of these massacres, plotting against his own life and throne, resolved to get rid of such dangerous allies. They were ignominiously expelled the kingdom; and prohibited under pain of death, from ever more revisiting it.

But, the genuine spirit of their proceedings may, perhaps, be best illustrated by specially fastening our attention on the fact that the awful process of consecrating the intended assassins for their bloody deeds, became with them an habitual process. The design of such horrible consecration was, "to nerve their hands and harden their hearts against any rising compunctions of conscience, by inducing them to suppose that they were solemnly consecrated by God to the special work of killing the obnoxious person, as a highly meritorious and praiseworthy act."

Of the form of consecration in such cases, Stephen, in his "Spirit of the Church of Rome," gives the following account: "The person," says he, "persuaded by the Jesuits to assassinate a king or prince, is taken to a secret Chapel, where they have prepared upon an altar a great dagger, wrapped up in linen cloth, together with an Agnus Dei. Drawing it out of the sheath, they sprinkle it with holy water, and fasten to the hilt several consecrated coral beads, pronouncing this indulgence, that as many blows as the regicide shall give the prince, he shall deliver so many souls from purgatory. After this ceremony, they place the dagger in the regicide's hand, with this recommendation:—'Thou chosen son of God, take the sword of Jephthah, the sword of Samson, the sword of David, wherewith he cut off the head of Goliath, the sword of Gideon, the sword of Judith, the sword of the Maccabees, the sword of Pope Julius II, wherewith he cut off the lives of several princes, his enemies, filling whole cities with slaughter and blood. Go, and let prudence go along with thy courage. Let God give new strength unto thine arm?' After which they fall down on their knees, and the superior of the Jesuits pronounces the following:—'Come, ye

As we have already summoned a Jury, not of Protestants, but of Papists, to decide on the *morality* of the Jesuits, so now might we summon a Jury of Romanists to save us the trouble of returning a verdict on their *practices*. For this purpose the materials are quite redundant. But we must hasten on to a close.*

cherubim, ye seraphim, thrones and powers! Come, ye holy angels, and fill up the blessed vessel with an immortal glory! Do ye present him every day with the crown of the blessed Virgin Mary, of the holy patriarchs and martyrs. We do not look upon him now, as one of ours, but as one belonging to you. And thou, O God! who art terrible and invincible, and hast inspired him in prayer and meditation to kill the tyrant and heretic for to give his (or her) crown to a Catholic king; comfort, we beseech thee, the heart of him we have consecrated to this office. Strengthen his arms that he may execute his enterprize. Clothe him with the armour of divine power, that, having performed his design, he may escape the hands of those who shall go in pursuit of him. Give him wings that his holy members may fly away from the power of impious heretics. Replenish his soul with joy, comfort, and light, by which his body, having banished all fear, may be upheld and animated in the midst of dangers and torments! This being ended, they conduct the regicide to another altar, where hangs an image of James Clement, a Dominican Friar, who with, a poisoned knife, killed Henry III of France. His image is surrounded with angels, who protect and carry him to heaven. The Jesuits shew it to him, and place a crown upon his head, saying, 'Lord; regard here the arm and the executor of thy justice; let all the saints arise, bow, and yield to him the most honourable place amongst them?' Afterwards, he is not permitted to speak to any one, but to four Jesuits, deputed to keep him company."

* It may be well, however, to furnish a few *specimens* of the decisive nature of the evidence here referred to; since *particulars* must ever leave a more distinct impression on the mind of the reader than any merely *abstract* or *generalized* statements.

"Ever since the town of Poitiers had been obliged to allow the establishment of the Jesuits, (says Sully in his memoirs) I received nothing but complaints, by word or by letter, against those fathers from the Bishop, the Lieutenant General, and the principal inhabitants, either separately or collectively. These complaints, came not only from the Protestants, but from the Catholics themselves."

In a comparatively recent work by the French Abbé Martial Marcet De La Roche Arnauld, himself once an enthusiastic admirer of the Jesuits, and still a devoted adherent of the Romish See, there are very remarkable disclosures and denunciations. Both have been extorted by the force of truth and the promptings of a troubled conscience. A few extracts from the *introduction* of the work will suffice.

"I will not shrink" says he, "from avowing, that the desire of becoming acquainted with a Company (the Jesuits) which was making so much noise in Europe, emboldened me to enter it (the college) without any previous knowledge of its sentiments or intentions. I was received with those marks of esteem and respect which are rarely shewn, except to men of extraordinary merit, or of tried character. Though young (for I was then only sixteen,) I may venture to say, that I had acquired a kind of celebrity, and my name was known, not only to the principal Jesuits of France but of Rome, but even to some noble congreganists whom I shall mention in the course of this work.

"What strange disclosures might I not have published! I have summoned to the bar of public opinion only a small number of Jesuits; there still re-

From the rapid review now given of the rise and progress, the objects and designs, the principles and the practices of Jesuitism, brief and imperfect as it confessedly is, what a fearful chapter is opened up in the history of human obliquity? But, revolting though it be, a tithe has not been told. Enough, however, has been narrated to excite a salutary fear, not unaccompanied with moral indignation and horror,—enough to challenge and demand the most searching scrutiny. The picture is so harrowing that the easy and good-natured and

main **THREE HUNDRED** formidable members whom I have not unveiled, but whom I shall unveil at a future time. I have seen their manœuvres; and I am constrained to expose to the public only some facts which are mere trifles compared with those which I for the present suppress. Suffice it to say, that during the time I was among them, I incurred the danger of losing my liberty and life for having been the most candid and liberal of men; the regard, the indulgence, the caresses, the menaces, the persecutions, the outrages of that Society, all failed to make me view with indifference and apathy, the secret wiles and culpable practices which they employ. At the horrible aspect of those pertinacious and daring men (the recollection still makes me shudder) I averted my eyes through terror; and, on seeing the sanctuary of peace sullied with all the horrors of crime and imposture, I trembled at the thought of being within its walls. I resolved to escape as soon as I could without danger; and when, with incredible precipitation, I exclaimed, “Just Heaven! can any honest man live among them?”

“They were powerful; for such was the will of kings. They assassinated princes, and disturbed empires; but this was the fault of those who held the reins of government.”

“That the Jesuits were the disturbers of kingdoms, the oppressors of nations, the masters of the world, I freely admit.”

“Even in the breast of childhood they are endeavouring to plant the germs of war. Their system of education seems to be nothing more than an experiment or trial, of the terrible commotions which they are preparing for the whole world. Why does so enlightened a government as ours tolerate them; or suffer a single Frenchman to be brought up among them?”

“Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits; raise up again the monks; open academies, and build magnificent colleges for those hot-headed religionists; suffer those audacious priests, in their dictatorial and dogmatical tone, to decide on affairs of state, to attack, condemn, and revile those sacred laws which have been rendered necessary by the misfortunes of nations, and by the progress of the human mind. Suffer them also, in their regret for institutions that no longer exist, to overthrow and destroy, by their ridiculous sophisms, the fundamental principles of society and of government; let them sow the seeds of hatred and dissension in all minds, and, armed with a superior authority, let them goad the people till they tear to pieces and destroy each other for opinions, which they themselves do not understand.”

As early as the year, 1554, a judgment was publicly recorded, in these terms;—viz., that “the Society, withdrawn from the obedience and submission due to authorities, unjustly deprived both temporal and spiritual Lords of their rights; brought discord into every form of Government, and occasioned among the people many subjects of complaint, many law suits, altercations, schisms, and jealousies; that it appeared dangerous to all that concerned the faith; and calculated to disturb the peace of the Church.”

unthinking may be incredulous. This I cannot help. Such I beseech to come and see, to search the authentic records of history and judge for themselves. I ask no more. Declamation has nothing to do here. The bare, naked, literal, facts of the case, do, in multiformity of abomination and horror, vastly outstrip all the conceptions of the most exaggerative declaimer—all the worst realities of the historic, yea, and all the wildest fictions of the tragic muse! After the fullest investigation of the subject, I can only say, that my statement is lame, inadequate, and utterly disproportioned to the impression which manifold concurrent evidences have stamp'd indelibly on my own mind. To the *principles* of the Jesuits may, as we have proved, be truly applied the awful designations of "the deceivableness of unrighteousness—the mystery of iniquity—the perfection of devilism." To the *practices* of

Who struck off this bold outline? Not a Protestant, but an intensely Romish body,—the faculty of Theology in Paris, in reply to an inquiry of the French Parliament.

Last of all, we may adduce the testimony of the Pope himself. In the celebrated Bull by which the order was finally suppressed in 1773, Clement XIV, thus proceeds:—"In vain did they (that is, his own predecessors in the See of Rome.) "endeavour, by salutary constitutions, to restore peace to the Church, as well with respect to secular affairs, with which the Company ought not to have interfered, as with regard to the missions; which gave rise to great disputes and opposition on the part of the Company, with the ordinaries and communities of all sorts in Europe, Africa, and America, to the *great loss of souls and the great scandal of the people*; as likewise concerning the meaning and practice of *certain idolatrous ceremonies* adopted in certain places; and further concerning the use and explication of certain *maxims*, which the Holy See has, with reason, proscribed as *scandalous and manifestly contrary to good morals*; from which maxims have resulted very *great inconveniences and great detriment*, both in our days and in past ages, such as *the revolts and intestine troubles* in some of the Catholic states." "Under the reign of Clement XIII, the times became more difficult and tempestuous; complaints and quarrels were multiplied on every side, in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities. Desolation and danger grew to such a height, that the very sovereigns, whose piety and liberality towards the Company were so well known as to be looked upon as hereditary in their families,—we mean our dearly beloved sons in Christ, the kings of France, Spain, Portugal and Sicily,—found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very companions of Jesus; persuaded that there remained no other remedy for so great evils: and that this step was necessary in order to prevent the Christians from rising one against the other, and from massacring each other in the very bosom of our common mother the Holy Church."

Surely, we have here at least reached the very climax of authority on the subject. Let Romanists affect to hesitate, if they will, however unreasonably, respecting our judgment of the Jesuits;—let them affect to hesitate, if they will, however more unreasonably still, respecting the judgment of Popish Kings, Popish Judges, Popish Theologians, Popish Universities;—yet, surely, no Romanist can consistently call in question the deliberate judgment of an Infallible Pope?"

the Jesuits may not inappropriately be applied the words of Sir James Mc'Intosh, in reference to the reign of terror in France!—"The only series of crimes, perhaps, in history, which, in spite of the common disposition to exaggerate extraordinary facts has been beyond measure underrated in public opinion. Men's minds were oppressed by atrocity and the multitude of crimes; their humanity and their indolence took refuge in scepticism from such an overwhelming mass of guilt; and the consequence was that all these unparalleled enormities, though proved with the fullest historical evidence, were at the time only half believed, and are now scarcely half remembered."

Strange and anomalous spectacle! Strange and revolting infatuation! They call themselves, in a distinguishing sense, by the name of Jesus—that very name which was divinely chosen to denote that he who bore it was so called because he was "to save his people from their sins," even as he himself "did no sin, and in his mouth was found no guile"—and yet, as if unconscious of the aggravated turpitude of the contrast, they forswear their own moral independence—hold themselves, by oath, prepared to *sin*, at the mandate of an erring mortal—and labour, with all the energy of untiring zeal and all the artifices of an exhaustless subtlety, in teaching the myriads of Adam's sinful race how to sin—aye, and sin too, habitually and systematically, with full and absolute impunity! With the ensigns of peace and good will blazoned before them, and songs of freedom on their lips, these hosts go forth into all lands, to trample on the thrones of kings, to foment insubordination among subjects, to bind the conscience in fetters, and stifle the first breath of rational liberty! Holding the torch of illumination in one hand, they carry in the other a multiplex apparatus of devices and expedients for extinguishing or concealing "*the true light*," which ought to lighten every man that cometh into the world! Professing themselves disciples of the Anointed and the Crucified One, they yet virtually deny that blessed name, deprive his cross of its virtue and its meaning, make shipwreck of his faith, and drench the earth with the blood of his faithful martyrs! Unparalleled, ineffable effrontery! They gravely designate themselves "a Society not of men, but of angels, having the spirit of eagles, the lights of mankind, the preceptors of all the world, the reformers of manners, who have banished vice, and made virtue to flourish"—and then go forth, with a thousand witching spells and sorceries, to garnish vice and embellish crime—to canonize error, and consecrate lies—to convert profligacy into virtue and virtue into profligacy—to weaken the moral hatred of sin, deprave the heart, and brutalize the soul—to extinguish every vital principle of social and spiritual regeneration—and disinherit all future ages of the richest treasures of the knowledge, experience, and wisdom of the past!

The suppression and restoration of the Jesuits.

But, hark! a voice from the sacred Oracle breaks upon the ear, saying, "pride goeth before destruction, and an haughty spirit before a fall." I have seen the wicked great in power and spreading himself like a green bay tree. Yet he passed away, and lo he was not: yea I sought

him ; but he could not be found." How strikingly have these words been verified in the marvellous rise and disastrous downfall of the Jesuits. Wearied, at length, and worn out by their unscrupulous rapacity and all-grasping ambition—their treacheries and stratagems—their seductions and briberies—their intrigues and cabals—their laxation of public morals and disturbance of social order—their fomenting of seditions, disloyalties, and rebellions—their instigating of massacres, and parricidal cruelties, and royal assassinations ;—the monks and courtiers, judges and civil magistrates, churches and public schools, princes and emperors of all nations in Europe, Asia, Africa and America—all, all successively united their efforts in sweeping them clean away, and causing their Institute to perish from off this earth, and from under these heavens.

And when the kings and senates and judges of Europe, the chieftains of Africa, the Emperors of Asia, the commonwealths of America were all found united successively in its condemnation ;—when the civil rulers of all lands had actually decreed its destruction as a public nuisance, and the civil subjects of all realms had joyfully assisted in celebrating its funeral obsequies ;—the credit, the honor, yea, and the very safety and existence of the Papacy itself seemed to demand from its Head, an act of repudiation or abolition too. Long and anxious was the inquiry,—agonizing and terrible the mental conflict, on the part of the Papal head—Clement XIV—"The virtuous Ganganelli," as he is usually termed. At last, however, his mind was made up ; and in July 1773, the Bull of suppression was launched forth, under the signet of "the infallible." "After a mature deliberation," (is the language of this most important instrument) "we do, out of our certain knowledge, and the fulness of our Apostolical power, *suppress and abolish* the said company ;" "abrogate and annul its statutes, rules, customs, decrees, and constitutions, even though confirmed by oath, and approved by the Holy See, or otherwise ;" "we declare all, and all kind of authority, the general, the provincials, the visitors, and other superiors of the said Society *to be for ever annulled and extinguished* ;" "so that the name of the company *shall be, and is for ever extinguished and suppressed* ;" "our will and pleasure is, that these our letters should *for ever and to all eternity be valid, permanent, and efficacious*, have and obtain their full force and effect, and be *inviolably observed by all and every, whom they do and may concern, now or hereafter, in any manner whatever*."

The decree was passed ; the deed was done,—bravely and effectually done. But, poor Clement ! The concoction of it cost him years of excruciating anguish ; the actual execution of it cost him his life. The Jesuits had their revenge—a full and fell revenge. For who, ever—from the monarch on the throne, to the meanest of his subjects—who, ever, crossed their path, thwarted their designs, or defeated their measures with impunity ? No, not even his Holiness himself, whom, with blasphemous adulation, they were often wont to designate "Christ's vicar, the holy father, the Lord God the Pope !" Clement knew all this, and distinctly anticipated nothing short of death as the price or penalty of his daring magnanimity. Immediately on signing the in-

strument of suppression, he coolly remarked :—"The suppression is accomplished. I do not repent of it, having only resolved on it after examining and weighing everything, and because I thought it necessary for the church : and if it were not done I would do it now ; but this suppression will be my death." These words were soon proved to be fatally prophetic. On the walls of St. Peter a significant warning shortly afterwards appeared in the form of a pasquinade, which Clement himself interpreted to mean, "the Holy See will be vacant in September." Before September, in order to verify the oracle, several attempts were actually made to destroy him by poison, but failed. In June, the following year (1774,) however, he was suddenly cut off—exclaiming on his death bed, in allusion to the secret cause, "I am going to eternity, and I know for what." His throat, stomach and intestines, we are assured by the eye-witnesses of the tragic scene, "were in a state of the highest inflammation ; and immediately after death his whole body turned black, his flesh fell off, and he became so offensive, although remarkably thin, that it was impossible to approach him."

In other words, there could be no doubt at all that the Pope died by poison ; still less could there be any doubt, from the entire concurrent circumstances of the case, that the Jesuits were the administrators of the fatal potion, and that his Holiness was the victim of their vengeance. Thus did they "close their first career with a crowning deed worthy of their iniquitous principles, and their former execrable conduct." And thus appeared to perish—perish for ever—the most terrific system of lawless despotism which ever scourged the earth, or strove to convert its hamlets and its palaces, into a second Pandemonium. No wonder, though, the world, which had groaned under its "disastrous twilight" should rejoice ! No wonder, though one wide and universal shout of Jubilee should be heard among the nations ! No wonder, though the wise and the good of all kindreds and tribes, while yet smarting under the scars and the gashes which it had inflicted, and rejoicing in its downfall, as the triumph of justice, mercy, and humanity, should proclaim as with one voice that he who endeavoured any more to "let it loose upon society, must be chargeable with high treason against the common interests and happiness of his species ?"

But time, the mighty leveller, rolled on : and with it brought its usual cycle of change. With the extinction of the system, the memory of its intrinsic evil and dangerous excesses had gradually passed into oblivion too. And ere the generation, in the ears of whose youth and infancy, its death-knell was heard to sound, had wholly quitted the stage of time, it was doomed to listen to the tidings of its sudden revival and unexpected re-appearance in fulness of strength and renovated energy.

It is not for us to reconcile Papal inconsistencies and downright contradictions. We can only wonder at the total abnegation of reason and common sense—the utter and absolute dementedness which the Papacy, at every turn, exacts from its votaries as the sole substratum of their faith, and the indispensable condition of their allegiance. Here is a precious specimen ! A system which one infallible had pronounced to be "scandalous and manifestly contrary to good morals,"

is by another revived as essential to the salvation of Holy Mother church! A system which one infallible had repudiated and cast out as a loathsome and deadly thing—positively interdicting any from intermeddling therewith, either now or hereafter—was soon caught up, fondled, and endearingly cherished by another. A system, which one infallible had sentenced to be suppressed, abolished, and extinguished for ever,—aye, and as if that were not explicit enough—for ever and to all eternity, is restored, within less than half a century, to the full plenitude of its peculiar rights and privileges, by another! As if in the Popish Calendar “for ever” and “all eternity” meant only a brief period of time extending from 21st July, 1773, to 7th August, 1814! But, be that as it may, the fact is undoubted, that, in an ill-omened hour, and, as if in derision of the figment of assumed infallibility, Pope Pius VII., in 1814, did reverse and abrogate the decree of his infallible predecessor in 1773! In his Bull of restoration, he employs these striking and memorable words:—“We should deem ourselves guilty of a great crime towards God, if, amidst these dangers of the Christian republic, we neglected the aids which the special providence of God has put at our disposal; and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ *the vigorous and experienced rowers* who volunteer their services in order to break the waves of a sea which threaten every moment shipwreck and death.”

He then proceeds, “in virtue of the plenitude of apostolic power and with perpetual validity,” to decree the restoration of the order with all necessary powers, that all states “may freely and lawfully receive all who desire to be admitted” into it, with power granted to the members “freely and lawfully to apply themselves to the education of youth, to direct colleges and seminaries, to hear confessions, to preach, and administer the sacraments.” And not satisfied with all this, the bull is directed to be “inviolably observed according to its form and tenour in all time coming, and never to be submitted to the judgment or revision of any judge, with whatever power he may be clothed, declaring null and of no effect any encroachment on those regulations, either knowingly or from ignorance,” and finally asseverating, that “no one be permitted to infringe, or by an audacious temerity to oppose any part of that ordinance; and that should any one take it upon him to attempt it, he would thereby incur the indignation of Almighty God, and of the Holy Apostles Peter and Paul.”

Here, then, is the bark of St. Peter launched forth anew to buffet all storms and bear down all opposition under the guidance of “the vigorous and experienced rowers” who have once more “volunteered their services.” And “vigorous and experienced rowers they truly are,” as an anonymous home journalist has emphatically remarked, “if the bark of St. Peter is to be conducted through a sea of blood, if the Pope really design to follow the track of a Gregory or a Hildebrand, and wade through slaughter to the throne of bigotry and mental despotism!” For what is the first principle of this celebrated order? “*That Jesuitism is to be maintained at the expense of society at large.*” And what its second? “*That the end sanctifies the means.*” Who then, can

deny that almost all-powerful and ubiquitous institutions, based upon such principles, and saturated throughout with the spirit of such principles, *fairly threaten* once more to throw open the flood-gates of bigotry and intolerance—to roll back the swelling tide of mental, moral, and social improvement—to nullify the sacred rights of conscience—to obliterate the dear-bought privileges of civil and religious liberty, and shroud all nations in the mantle of a fearful and ever-thickening gloom?

And now that the system has been introduced amongst us, tightening the cords that bind fast the victims of Rome's deceitful policy—insinuating its subtle poison into the very bosom of our protestant families—assaying to delude the great and the mighty by forging illusions, phantasms, and dreams of tolerance and knowledge—and striving to insert the edge of its cleaving wedge into the chinks and crevices of Hindu society;—Is it not high time that we should awake, and arise out of sleep? Is it not high time that we should be re-burnishing our spiritual weapons and re-investing ourselves with “the whole armour of God?” Against the might and the resources of a power so mysterious, a power no where wholly visible, and yet every where wholly felt, it may seem vain and presumptuous in us to contend. And so it would, if we went forth in our own name and strength. But it is not thus we go. Knowing that it is not by “the might or power” of man, but by the energy of Jehovah's spirit, that the strongholds of wickedness are to be brought down, we go forth, not as principals, but as hearty though unworthy allies and auxiliaries, in the mighty contest. We go forth, “to the help of the Lord, to the help of the Lord against the mighty,” not because “He needs our help, but expects our duty.” We go forth, in the full assurance that our weakness will only serve to magnify His Almighty strength—and our imperfections, His all-sufficiency. And who can tell but the humble agency of such expository services as the present may be blessed from on high as one of the instrumentalities in defeating the powers of darkness and gaining a spiritual conquest over the nations? Without His blessing, all agency, however potent, must prove like the “bruised reed;” with His blessing, all agency, however impotent, must prove like the resistless thunder-bolt. Oh, how one breath of his Almighty Spirit would scatter to the winds of heaven all the devices and policies, whether of wicked angels or of wicked men? When commissioned by Him, a swarm of feeble flies sufficed to mortify the pride of Egypt's haughty potentate! When commissioned by Him, a few innocuous undulations of the air, from trumpets and broken pitchers, routed and put to flight the countless hosts of Midian! When commissioned by Him, a small smooth round pebble from the brook, flung by a stripling's arm, laid prostrate in the dust the mighty champion who daringly defied the armies of the Living God!

What then! would I advocate any thing like intolerance or persecution? God forbid! While I abominate the system of Jesuitism, I can love the souls of all who are enslaved by it, whether its authors or its victims. The system I would labour to destroy, by all legitimate weapons of exposure, and argument, and reprehension, and earnest appeal. The persons of the men I would not hurt—no, not even touch a hair

of their heads. I would not, in the mistaken zeal of a disciple of old—a zeal so timeously rebuked by the disciples' master—I would not, if I could, call down fire from heaven to consume even the adversaries of truth and righteousness—oh no. I have not so learnt Christ. In imitation of his spirit, I would strive, if I only knew how, to go about continually, doing them all the good which they might allow me to do. And, if all effort failed, I would, in imitation of the Divine Redeemer, endeavour to betake myself to prayer. It was amid his dying agonies, and in behalf of his cruel persecutors, that he breathed forth the sublime and soul-thrilling intercession, "Father, forgive them, for they know not what they do." Moved by so divine and touching an example, ought we not fervently to pray, alike for the conscious authors and the unconscious victims of a system that is winged with pestilence and death? And what should be the burden of our prayer? Surely, that the unconscious victims might be speedily delivered from the delusions under which they are now held captive and spell-bound. Surely that the conscious authors, whose danger must be imminent and excite alarm in proportion to their consciousness of guilt, might have their ears unstopped and their deafness removed, so that they could hear!—that the scales of thick darkness might be made to drop from their spiritual vision, and they were made to see!—that the Lord might, in undeserved mercy, be pleased to convert their souls, however stoutly they may have hitherto resisted or despised *His* arm, who wields the thunder! In this way only would we strive to overcome evil with good. In this way only would we strive to revenge ourselves for any malice or treachery that may have been exhibited—even by heaping coals of fire, in loving-kindness, upon their heads.

It was the dying expression of one of Scotland's most celebrated martyrs—the Marquis of Argyle,—an expression which has since thrilled, through many a Scottish heart, and lighted up the flame of a martyr's zeal in many a Scottish bosom—"I die with a heart-hatred of Popery." In like manner, whilst I would have you to be inspired with love for the souls of the men, I would have you to cherish a never dying hatred of their principles. I would have you to go forth from these walls, this night, ready to take up the mantle dropped by the noble martyr, and animated with a double portion of his spirit, saying, "I live, and by the blessing of God, am determined to die, with a heart-hatred of Popery, and above all, with a heart-hatred of Jesuitism, which is Popery in its richest blossom and ripest fruitage."

Suffer not, Oh! suffer not yourselves, I beseech you, to be captivated and ensnared by the syren song, that Popery is not now what it once was—that it is wholly altered in its features. That Popery may be,—that it has been, heretofore—checked, controlled, and limited by the overbearing pressure of external circumstances, is undoubted. But I do hereby, this night, solemnly protest and proclaim, in the sight of heaven and of earth, my own inflexible conviction,—that Popery is unchanged and unchangeable in its spirit and purposes;—that it wants only the opportunity and the power *now*, to lighten up every land with the blazing stake, and drench every shore with the blood of martyrs. It was not in figure, or in envy, or with any hostile intention, but with feelings akin to those of exultation and

triumph, that a recent author thus emphatically expressed himself :—
 “Evidence has satisfied us more potently than ever, that Romanism has in it a power and energy which (humanly speaking) is irrepressible ; that it resembles a vegetable seed, which may be buried in a mummy-case for three or four thousand years, and yet, if dropped into the ground, would incontinently spring up in vigorous developement ; that what was said of the royal strumpet of Egypt may almost be said of the Church of Rome,—

Age cannot wither her, nor custom stale
 Her infinite variety.”

It is, then, with no ghostly shade, with no fleeting or unsubstantial phantasm, that we are called on to contend. Oh ! no ;—it is with the realest, the most tremendous power that has yet manifested its presence on the stage of time,—a power whose past history well entitles us to say of it, that,

Black it stood as night,
 Fierce as ten furies, terrible as hell.

Or, seizing the illustration of the sovereign Pontiff himself, let us remember that he anticipates and distinctly speaks of an approaching season of storms and tempests, with their sable retinue of waves and shipwreck and death. And we too anticipate, though in another sense, a season of gloom, a night of storms, such as has not yet been realized since the world began. Even now, may be discerned the indubitable signs and presages of coming trouble ;—the horizon, now lurid with gathering clouds and an unbroken gloom, now streaked and vivified with strange meteors and lightning-splendours ;—the cloudless noon, now disturbed by the rolling of mysterious thunders, now darkened with the shadows of a portentous twilight ;—the air and all ocean, now seized with a freezing unnatural stillness, and now agitated and convulsed with explosive shocks, as from the invisible elements of the nether world,—at shining eve, the night suddenly ascending without a star, to give place to the uprisen day, which seems but a paler night ; while the sun, the glorious sun, is often seen to withdraw—

“Not as he wont, with clear and golden fires ;
 Bewildered in a labyrinth of haze,
 His orb redoubled, with discoloured rays,
 Struggles and vanishes ;—along the deep
 With slow array, expanding vapours creep,
 Whose folds, in twilight’s yellow glare uncurl’d,
 Present the dreams of an unreal world ;
 Islands in air suspended, marching ghosts
 Of armies, shapes of castles, winding coasts,
 Navies at anchor, mountains, woods, and streams,
 Where all is strange, and nothing what it seems.
 Till deep involving gloom, without a spark
 Of star, moon, meteor, desolately dark
 Seals up the vision.”

It is amid such signs and portents of a gathering storm, that shall soon burst in fury over the nations, that the bark of Peter, we are assured by the Sovereign Pontiff, has been launched forth to course over the ocean of time. But can this be the genuine bark of Peter,

which has been so launched forth, and to which we are so earnestly invited to entrust our spiritual and everlasting interests? What! this the bark of Peter, the holy and devoted Apostle, which is freighted, not with goodly or wholesome commodities, but with sorceries to enchant, and deadly poisons to infatuate and destroy the souls of men!—this, the bark of Peter, the holy and devoted martyr, which has been committed to the pilotage and management of “vigorous and experienced rowers,” whose sole vocation, for three hundred years, has been to prowl along every shore,—hoisting false signals to allure the unwary to the shoals and quicksands on which they must inevitably perish; and extinguishing each beacon blaze that would have guided the tempest-tossed mariner to a haven of safety and of rest!—Rather, must not this be the armed bark of a ruthless pirate—whose pennons are red with the blood of innumerable victims, and whose rowers “grin horribly a ghastly smile” as they coolly gaze at the havoc and desolation which they spread all around? Then, let each one of us exclaim—“O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united!”

But, bounding athwart the fearful gloom, and steadily poised on the foaming billows; behold, behold, another bark appears full in view? It is the ark of the everlasting covenant! With the flag of mercy waving from on high, and the lamp of salvation shining underneath,—with the bread of life and the waters of immortality for her burden,—with the ordinances of grace for her expanded sails, and the SPIRIT’S influences for the gales that fill them,—with patriarchs and prophets and Apostles for her rowers, and the Great Angel of the Covenant himself for her Commander and Helmsman! Thither, thither, then, let us speed and make haste. For, the vessel is chartered for IMMANUEL’S land; and into it, all, all are freely invited to enter “without money and without price.” Once caught up into its bosom, we shall, in spite of the rage of earth and hell, and the fury of contending elements, reach in safety the happy shore;—where, with the countless throng that have been delivered out of great tribulation, and have “their robes washed and made white in the blood of the lamb, we shall hunger no more, neither thirst any more; neither shall the sun light on us nor any heat. For the Lamb which is in the midst of the throne shall feed us, and shall lead us into living fountains of waters; and God shall wipe away all tears from our eyes.”

N. B. *** From the very nature of the subject discussed in the preceding Lecture, it is clear that the real value of the discussion must depend on its *facts* rather than on its *reasonings*. In treating of such a theme the main desideratum is, a collection of *varied* and *authentic facts*. To collect such facts, therefore, from every available source, and arrange them in an orderly and digested form, has been the *chief end* aimed at by the Lecturer. References to authorities have not been supplied, nor the grounds of preferring the testimonies of some to those of others, as these are so multitudinous that the bare mention of them would swell the work (already rather large) to an utterly disproportionate bulk. Of this, however, the reader may be assured, that not a single fact is stated, from beginning to end, without what appeared to the mind of the author an ample sufficiency of evidence in favour of its authenticity.

LECTURE FIFTH.

THE

IDOLATRY OF ROMANISM.

BY THE

REV. D. EWART.

THE
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MY dear Friends, there is an overpowering solemnity connected with the subject of lecture appointed for this evening. We are about to bring a heavy charge against a large portion of those, who are named by the name of our blessed Lord and Saviour; who profess to place their hope and confidence in Him who came, travelling in the greatness of his strength,—mighty to save; and who, like ourselves, admit the divine inspiration of those holy oracles, which compose the records of the Old and New Testaments. Assuredly, we should shrink back from bringing home a charge so fearful in its nature and consequences, did it not appear, on a comparison of the history of past ages, with the records of prophetic scripture, that the self-styled Catholic Church of Rome is replete with indubitable marks of that great Apostacy which is prophetically foretold and denounced by the Apostle Paul, in the 2nd chapter of his 2nd Epistle to the Thessalonians, and in the 4th chapter of his first Epistle to Timothy; and which forms the burden of the most fearful denunciations in the books of Daniel and the Apocalypse. It is not our province in the present lecture, to enter upon these topics; but, believing that Popery, or Romanism, is clearly set forth in the language of prophecy, in characters so distinct that we have no doubt whatever as to the real accordance between the prophetic description and the thing described; believing, also, that the whole system of Popery is ripening for a final and irreversible doom justly due, because of the many perversions of the truth of Jesus which have been perpetrated, supported and legalized by the Roman system; we feel less startled at the awful charge which an examination of that system compels us to advance against it. Yet some may feel disposed to exclaim,—What! the so-styled Church of Rome, the self-styled Holy Mother of thousands of devoted children, she who held power and still holds it, over the nations of the earth, who erst enslaved mighty kings and enthralled powerful emperors, and swayed Europe with a nod;—she whose power rested on her assumed right to dispense spiritual gifts and spiritual censures, who denounced her victims, and they fell before her, slain as by the breath of her mouth, whose assumed supremacy and asserted infallibility was unquestioned for ages! Shall *she* be

denounced as an idolater ; shall we dare to lift up our voices and impeach, for idolatrous practices, the system of which Peter, styled Prince of Apostles, is proclaimed the founder, and of which, the existing head is said to be Peter's lineal descendant, by an unbroken line of spiritual and pontifical ancestors, whose ghostly genealogy is fully set forth in the sacred archives of Hierarchal achievement ! Idolatrous ! The unstained, undivided, unheretical, only Catholic Church of Rome ! What daring presumption ! what malicious impiety ! Shall rebellious and out-cast heretics dare to bring forward, against the self-styled infallible church of Rome, the charge of idolatry ? We imagine some one exclaiming in anger, ah ! the bigotry and sectarianism of Protestants, the impious uncharitableness of their tenets ! What ! do they declare that the church, which spiritually nourished and cherished their ancestors for many centuries is doomed to perpetual overthrow and ruin ; and that, for one out of many reasons, because she countenances idolatry ? Has not Rome, they may be disposed to say, made incessant inroads into the kingdoms of Heathenism ? Has she not been ever opposed to the practice and form of idolatry ; and have not her missionaries gone forth, into all lands, to reclaim from error, and especially from the sin of idolatry, the nations that know not God ? My Friends, we must not be led away by the mere names of things. Ere we pronounce a judgment we must examine into the true state of the case. And are we not called upon to judge in this matter ? Verily, if we, being protestants, have no cause of separation from the Papacy, if we have no fault to find with the doctrines or the practices of Romanism, we are chargeable with the sin of schism ; for we have, without necessity, separated from the Church, protested against tenets which we ought to receive and hold by. Or, if we were to drop the designation of Protestant, and to adopt the less decided appellation of the Reformed Church, or Reformed Catholic Church, still, were we altogether inexcusable, if we could assign no reason for the reformation, indicated by the name. We have met with persons, to all appearance, desperately afraid to grapple with the question of Popery on its own merits. But to them we say, if the church of Rome can gather support for her multiform rites and manifold observances, from the undisputed standard of inspiration, *good and well* ; but we claim the right of private judgment, we claim the privilege of exercising the powers of reason and discernment, which God has bestowed upon us, and for the exercise of which we, most assuredly, are accountable unto the great Author of our being. We cannot allow Rome to be *right*, if the unimpeachable standard, the Divine word, teach us plainly and solemnly that she is *wrong*. The scriptures of truth, as has already been fully and ably set forth, by the first lecturer, are our *only* standard ; to that we appeal. Should the examination of the case lead us to the conclusion that Romanism is but another name for a multiform, and varied system of idolatry, we must of necessity draw that conclusion accordingly. And, over and above this, it is our bounden duty, as watchmen on the bulwarks of Zion, to sound the alarm, and fearlessly proclaim, (however offensive the announcement may be to the false delicacy, and what is sometimes designated the liberality, of the nineteenth century) that those who are

disposed to defend the peculiarities, the inventions and delusions of Roman error and apostacy, are in danger of being caught in the meshes of the man of sin ; and at any rate, may be guilty of the fearful crime of encouraging others in standing by untenable dogmas, which ensnare their immortal souls. Error is error, wherever found, or however garnished by the trappings of a seeming devotion, and an ephemeral sentimentalism ; or mystified by the subtleties of scholastic sophistry. Error ought to be avoided, at whatever hazard, and exposed by all who feel that they have been enabled to detect it, not by the mere dexterity of human sagacity or acuteness, but by the UNERRING JUDGMENT PRONOUNCED BY THE WORD OF JEHOVAH, which is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

It is with a strong feeling of duty therefore, a feeling increased by the noxious tendencies, which are too prevalent, to place too much weight upon disclaimers which are far from, in any sense, tallying with open and undisguised practice :—It is with an irresistible feeling of duty, that I now avail myself of the opportunity presented to me, unsought for on my part, to charge and denounce the acknowledged and undeniable practices of the followers of Roman apostasy, with being, not merely *idolatrous* in tendency, but directly *idolatrous*, in the Scriptural sense of the term. I do not feel at all authorized to admit the explanations and disclaimers of Romanists on this subject. It will appear, I trust, from the sequel, that all such attempts on their part, to mitigate the charges which protestants bring against them, are absolutely without weight or influence. They tell us of *latreia*, or the highest species of worship, of *hyperduleia*, or the higher species of inferior worship. and of *duleia*, or the lower species of inferior worship. They call the first *positive* worship, and they designate the latter two *relative* worship, and by such quibbles they trust to escape the charge of positive idolatry, which we fearlessly and conscientiously bring against them. Where, my friends, does Scripture authorize such distinctions.* It were but wasting time needlessly, to tell the reader of Scripture that no sort of worship whatever is countenanced or admitted by its enjoinders, save and except the worship due to the Creator. Let me refer to one passage Rev. xxii. 9. When the Apostle John fell down to worship before the feet of the Angel, the Heavenly messenger said unto him—see thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the sayings of this book : worship God. The meaning of the latter clause is evidently, as gathered from the context, worship God only, and not a fellow-creature, however glorified he may be. It is a fact, somewhat edifying, when viewed in connexion with this unauthorized distinction, between *positive* and *relative* worship, that the Unitarian has recourse to this sort of distinction when he endeavours to evade the argument in defence of our Blessed Lord's Divinity, as drawn from those passages of Scripture in which divine worship is enjoined, or ascribed, to the Saviour. He too, like the Romanist, defends his scanty creed by appealing to

* Many passages of Scripture might be adduced to show that, in the Septuagint, *δουλεῖν* and *λατρεῖν* are used indiscriminately in the sense of to serve God.

the unauthorized distinction that he would have us make between positive and relative worship. But we at once discard the distinction. We appeal to facts. The qualities of an object are to be ascertained by testing it by known agents, whose power or influence serve to modify it, or to provide certain changes in it; and we decide accordingly, irrespective of all opinions or dogmas whatsoever. Let us, in the sequel, ascertain what the Romanists really do, or are authorized to do, by recognized and, to them, authoritative standards, and pronounce accordingly. And once for all, we aver that, in the ordinary use of language, idolatry, although etymologically, simply *latreia*, or worship, rendered or offered to an *idol*, has a more extensive meaning; such as when it is said, Colos. iii. 5. "covetousness *which is idolatry*." Here, evidently, idolatry is applied to that which ensnares the heart and occupies the affections and turns them away from higher objects or from God himself; and in every day language, the word is used in similar import. But we restrict the meaning of the term, and use it in the acceptation of accounting or worshipping that, as God, which is not God; or, in other words, we regard adoration, prayer, or devotional service yielded to any other than God alone, as **IDOLATRY**.

I. The first charge of idolatry then which we bring forward against the Romanists, is that they are authoritatively taught to offer, and that they do offer, divine worship to the sacramental elements used in the ordinance of the Lord's Supper.

The basis of this practice is the doctrine of *transubstantiation*, which we hesitate not to denounce as unfounded, puerile and blasphemous. It is not our province, on the present occasion, to show historically when, how, and by what gradual steps this doctrine crept into the professing church of Christ. Suffice it to say that we find it authoritatively taught, though somewhat faintly and ambiguously, by the second Council of Nice, held in the year 787; more clearly and distinctly set forth by the fourth Council of the Lateran in 1215; fully, explicitly, and undisguisedly set forth, and authoritatively taught and enforced by the Council of Trent in 1551 and 1562. We translate the following, literally, from the deliverance of this celebrated council, convened at its thirteenth session:

"First of all, the Holy Synod teaches, and openly and simply professes (or announces) that, in the nourishing sacrament of the holy Eucharist, our Lord Jesus Christ, true God and true man, is, after the consecration of the bread and wine, truly, really and substantially contained under the species of those sensible elements (or objects). For all our ancestors, as many as were in the true Church of Christ, who have treated of this most holy sacrament, have most clearly announced that our Redeemer instituted this so wonderful sacrament at his last supper; when, after the blessing of the bread and wine, he declared in eloquent and perspicuous words that he offered them his own very body, and his own blood."

Again—"This belief *always* existed in the Church of God, that, immediately after the consecration, the true body and true blood of our Lord exists under the species of bread and wine, along with his very soul and divinity. For the body indeed exists under the species of

bread, and the blood under the species of wine, (as is evident) from the very force of the expressions. But, moreover, by the influence of that natural connexion and concomitancy, in virtue of which, the parts of Christ the Lord, who arose from the dead to die no more, are mutually united, his very body exists under the species of bread, and his blood under the species of wine, and his soul under both; as well also as his divinity, in consequence of that wonderful hypostatical union, which it has with his body and soul. Wherefore it is most true, that so much is contained under either the one or the other species, and under both, for the whole and entire Christ exists under the form of bread, and under every particular particle of that form; the whole also under the form of wine, and under its particles."

Again—"Since, moreover, our Redeemer Christ, truly said that *that* was his body which he was offering under the form of bread, such a persuasion *always* existed in the Church of God, and this holy Synod now again declares it to be so; namely, that by means of the consecration of the bread and wine, there takes place a conversion of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is conveniently and appropriately styled by the Holy Catholic Church *Transubstantiation*."

These expressions, my friends, are as explicit as may well be. The self-styled *holy Synod of Trent* does by no means mince the matter. Here we are told: 1. That the bread is substantially converted, by consecration, into the very substance of the body of our Lord, and that the wine is substantially converted in like manner into the very substance of the blood of our Lord. 2. That the bread is also substantially converted into the blood, and the wine into the body. 3. That every separate and distinct particle of the bread, or of the wine, contains the whole body as well as the whole blood of our Lord; and not only so, but, also his soul and Divinity exist under both or either form. 4. If this could be proved it would verily stand forth to the minds of wondering men as one of the greatest and most stupendous mysteries, ever set forth before the mental conceptions of wondering and amazement-stricken mortals. Observe too the bold assertion, more than once repeated, that the faith of the Church *always* embraced and acceded to this amazing doctrine. Observe also the fair practical inference drawn from the above assumed points, at the above specified thirteenth session of the Tridentine Council.

"There is therefore no room left for doubting but that all the faithful followers of Christ may, in accordance with the practice always received in the Catholic Church, offer in veneration to this most holy sacrament, that very adoration of (*Latreia*) positive worship, which is due to the true God. Nor is it the less to be adored, because instituted, as may be assumed, by Christ the Lord. For we believe that *that* very God is present in it, whom the eternal Father, when introducing him into the world, thus announces,—Let all the angels of God adore him."

Observe also, a further deduction conferring awful power in the eyes of the superstitious and ignorant, upon the Roman priesthood. At their 22d session the Tridentine Council deliver themselves as follows:

“ And since in this divine sacrifice which is performed in the mass, that same Christ, who once offered himself with blood upon the altar of the cross, is contained and bloodlessly immolated, the Holy Synod teaches that that very sacrifice (of the mass) is truly propitiatory, for it is one and the same victim (host), since the same person who then offered up himself upon the cross, is now offering it, by the ministry of the priesthood ; the sole difference being in the mode of offering it. Wherefore, it is offered in due form, according to the tradition of the Apostles, not only for the sins, penalties, satisfactions, and other necessities of living believers, but also for the dead in Christ, who have not as yet been fully purified.”

To these extracts let us add one or two more, exhibiting the true spirit of Roman toleration and charity :

“ If any one shall deny, that in the sacrament of the holy Eucharist there is contained truly, really and substantially, the blood, together with the soul and body of our Lord Jesus Christ, and so the whole Christ ; but shall say that he is only in it, in sign or figure, or power, let him be accursed.”

“ If any shall say that, in the holy sacrament of the Eucharist, there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ ; and shall deny that wonderful and remarkable conversion, of the *whole substance of the bread into the body*, and of the *whole substance of the wine into the blood*, while only the appearance of the bread and wine remain ; which conversion the catholic church most aptly styles transubstantiation ; let him be accursed.”

Now, my friends, what proof is brought forward in support of this marvellous, and if not proven, or if absolutely untrue, most blasphemous doctrine ? You are aware that, if its truth be unsupported by Scripture, we cannot receive it ; for we repudiate all tradition or even the opinions of the most learned and devout of the fathers as capable of establishing such opinions, where Scripture is silent. But, after reading much on the subject, I am far from admitting that the earlier fathers give the least support to the Roman cause.

1. As to the language of Scripture, we perceive no support whatever to be derived from it for the doctrine of transubstantiation. The passage usually quoted by Roman controversialists from the 6th chapter of John's gospel, is altogether inapplicable. The words of our Lord there recorded have no reference whatever to the sacrament of the supper, and though they had, their force, as applicable to prove the doctrine of transubstantiation, would be neutralized by the correction which our Lord himself gave to those who interpreted his words in a literal sense — “ It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, are spirit and are life.” The whole scope of the passage not only does not support the doctrine of transubstantiation, it positively refutes it. And we fearlessly announce that no proof can be adduced from the earlier fathers showing that they understood this passage in any other sense than *that* assigned to it by orthodox Protestants. On the contrary, Athanasius speaks in point with reference to this matter when he says, “ In order that he (Jesus) might

withdraw their minds from carnal thoughts, and moreover that they might learn that the flesh, which he said he would give them to eat, was from above, heavenly, and spiritual food ;—for this reason, he mentioned the ascent of the Son of man into heaven. ‘The words’ he said ‘which I speak unto you are spirit and are life ;’ as if he had said, my body exhibited and given for the world shall be given as food, so that that food shall be bestowed to each *spiritually*, and become as a protection to all unto the resurrection of eternal life.” Again, Augustine, on the same passage, says, “As if he (Jesus) had said : Understand *spiritually* what I have spoken. You are not about to eat this identical body, which you see ; and you are not about to drink this identical blood, which they who crucify me will pour out. I have commended unto you a certain sacrament : which if *spiritually* understood will vivify you. Though it must be celebrated visibly, it must be understood invisibly.” Augustine seems to understand the passage as referring to the sacrament. In this we think he is mistaken. But the extract is all the more opposed to the Romanist views, just because it is supposed to refer to the sacrament.

These quotations speak for themselves. He must either be a very ignorant or a very bold controversialist, who, in the face of such extracts, (and those quoted are but specimens of many others of similar import which might be adduced,) continues to present us with proofs such as the passage from the Gospel by John, above alluded to, or who persists in using the unblushing assertion of the Holy synod that the doctrine of Transubstantiation has always been received by the Catholic Church, and is the identical doctrine received by the primitive church from Christ and his Apostles.

But, after all the exertions of Roman controversialists to make out a scriptural argument in defence of this presumptuous doctrine, the gravamen of proof falls back upon the language of the institution itself. The words themselves in which the Saviour addressed his disciples declaring,—*This is my body, This is my blood*,—are therefore constantly adduced by Romanists in support of their view of the question. But the simplest mind will at once perceive that this is a strange way to support their cause. It is simply asserting that transubstantiation is transubstantiation. It is a most bare-faced begging of the whole question. For there is no dispute as to what our Lord really said. The dispute is simply, as to the import of what he said. Now, if scripture language contained no figurative expressions, if every word is to be taken literally, there would be a speedy termination of our difference with the Romanists, and *we* would be at once obliged to yield the palm of victory to *them*. But then, to some minds of sterner texture than Romanists profess theirs to be, the result would be unmitigated scepticism. Suppose we were to open the Scripture at that beautiful allegorical and significant passage in our Blessed Lord’s last discourse to his disciples contained in the beginning of the fifteenth chapter of the Gospel by John. How are we to interpret the words,—“I am the vine and my Father is the husbandman”—“I am the vine and ye are the branches”?—“He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing, &c.” According to the Roman-

ist system of interpretation, the beautiful significance of the whole passage must be given up. Its fulness, when viewed as an allegorical representation of the close union that subsists between the Saviour and his redeemed people, becomes utter emptiness, and the figurative fruits of righteousness, peace and joy in the Holy Ghost, springing forth from regenerated and sanctified souls, must give place to the luscious products of the literal branches of the literal vine. Ah! my Friends, it were easy, by adopting false principles of interpretation, to render the most solemn passages of the sacred record not only absolutely unintelligible, but really and entirely ridiculous. But the subject is too solemn and too sacred for the exercise of such a capability or tendency. We therefore forbear pushing the application of the Romanist's principle farther, than by applying it to another passage, and in doing so we quote the words of Faber, whose book on the difficulties of Romanism we recommend to all, who have a desire to find out how Romanists may be powerfully grappled with on their own field. "If," says Faber, "the words, *This is my body*, and *This is my blood* must of necessity be understood literally: then analogously, the words *This cup is the New Testament in my blood*, as the form is somewhat differently given by St. Luke, must of necessity be understood literally also. The tridentine interpretation, therefore, if consistently pursued, will finally bring out the extraordinary result, that *the entire substance of the cup is converted into the substance of the New Testament.*"

But let us take a common sense view of this subject. Surely Scripture is the best interpreter of Scripture, so far forth as one passage refers to, and declares the meaning of, another. Let us look at Matt. xxvi. and 29. Our Saviour's institution of the Sacrament of the Supper is described in the previous verses. In the 28th verse he is represented as saying, "For this is my blood of the New Testament, which is shed for many for the remission of sins." Then he immediately adds in the 29th verse, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." In the former part of this latter verse, our Lord assuredly designates what he had previously called his own blood,— "this fruit of the vine." Again, what are we to understand by the *breaking of bread* alluded to in Acts ii. 42, and 46, and in Acts xx. 7. Surely the Sacrament of the Supper is alluded to; yet, if we must interpret literally, we must allow that the consecrated bread continues, up to the time of breaking it, for distribution, to be really, simply and purely bread as before. Further: choose, my Friends, between the dogma of the Council of Trent, and the inspired words of the great Apostle of the Gentiles. Paul in 1 Cor. xi. 26, 27, 28, three times calls the consecrated bread,—what, to the eye of sense, it continues to appear to be,—*bread*. On the one hand, listen to the Council of Trent and you must contradict your senses, and every spark of judgment and rationality within you. On the other hand, listen to the unvarnished simple statement of an inspired teacher, and you behold no inconceivable mystery, no trespass upon your common sense, no contradiction of your personal experience. Further still; the doctrine of transubstantiation contradicts the universally received axioms of mathema-

tics and of physics. For it tells us that the Divine and human nature of our Lord is not only wholly comprehended in the bread and also in the wine, both separately and conjointly, but that the whole Divinity and manhood exists, and is comprehended, in every separate individual particle of either. The Saviour (in His human nature) "is entire in Heaven and at the same time entire on the earth." "He is entire without division, in countless hosts and numberless altars." "The whole is equal to a part, and a part is equal to the whole. The same substance may, at the same time, be in many places, and many substances in the same place."

But enough. We presume to aver that all the other passages of Scripture, alleged by Romanists to bear upon this subject, are either such as may be set aside on the principles already stated, or are absolutely irrelevant. In case, however, any one should still think that justice has not been done to the Romanist tenets, by the attempt just made to set aside the force of the arguments called, by the defenders of Transubstantiation, Scriptural. Let us adduce the evidence of some of the most learned Romanists in the middle of the dark ages, fully showing, as it does, that the argument, so far forth as it can be called a scriptural one, was entirely given up by them. The first witness we shall present to you, is the celebrated Johannes Scotus, acknowledged by Bellarmine to have a place with the foremost of the most learned and most acute. *Scotus* affirms—

1. "There exists not in Scripture any passage so expressed, as to clearly constrain us to admit the doctrine of transubstantiation, apart from the declaration of the church."

2. *Biel* affirms that such a doctrine "is not at all found in the Canon of the Bible."

3. *Occam* says, "It is much more accordant with reason, and more easy to maintain that the substance of the bread remains: nay, our doing so is liable to smaller difficulties, and is less repugnant to the Sacred Scriptures."

4. *Petrus ab Alliaco*, Bishop of Cambray, declares, "Transubstantiation cannot be proved from the Sacred Scriptures."

5. *Cardinal Cajetan* says, "There does not appear from the Gospel any thing constraining us to understand these words—*This is my body*—in the literal sense: Nay, that presence in the sacrament, which the church holds, cannot be proved from these words, unless the declaration of the church be superadded."

6. *Cardinal Fisher* of Rochester admits, "There is not one word contained in Scripture, by which it may be proved that this transmutation of substance takes place in the mass."

7. Even Bellarmine lets out the following admission, "Although I have adduced Scripture, which seems to me to be sufficiently clear for proving transubstantiation to any man not determinately obstinate: still it may well be doubted whether it is really so, seeing that men most learned and most acute, among the foremost of whom was Scotus, are of a different opinion." Let it be remembered, my friends, that the names adduced are those of the most distinguished doctors of their day, men well versed in all the labyrinths of scholastic subtlety, and renown-

ed in the fields of polemic-theology. Yet you perceive that with one harmonious voice they give up the Scriptural argument. If then the doctrine of Transubstantiation, as the Council of Trent affirms, has, in all ages of Christianity, been a received tenet of the Catholic Church, we are led to the conclusion that it was received contrary to the teaching of the word of God. What then remains to be said? Does the daring anathema pronounced by the Council of Trent extend to the Apostle Paul? for he certainly calls the bread after consecration, only *bread*. Or are we not authorized to affirm that the curse is impious and blasphemous, and that the doctrine itself is one which is unscriptural, and therefore untenable and false?

2. What then becomes of the avowal that such a doctrine was taught by the Apostles and always received by the church? We do not,—alas! for the consistency and learning of the proud Bishops assembled at Trent!—require even to go to Scripture to falsify this impudent assertion. But time would fail me to bring the large mass of evidence on this subject fully before you. Suffice it to say that Romanists manage always to steer quite clear of it. Whether they have actually come within sight of the breakers, and have dexterously warped their bark to windward for the purpose of seeking shelter under the lee of the so-styled Œcumenical councils, I affirm not; but, at all events, it does appear to me that the Ocean of the earlier Fathers presents almost insuperable obstacles to seamanship such as they exhibit. You will find in Faber's difficulties of Romanism a full statement of this evidence, in Book II. Chapter 4th of that work. There you will find extracts setting forth the opinions of Irenæus, Tertullian, Cyprian, Theodoret, Jerome, Augustine, Raban of Mentz, the ancient Clementine Liturgy, Cyril of Jerusalem, Macarius, Gregory of Nazianzen, Clement of Alexandria, Eusebius of Cesarea, Ambrose of Milan, Pope Gelasius. All of these have left behind them passages, which either imply that our Lord's language was understood by them to be figurative; or they designate the consecrated elements, "*types, or antitypes, or figures, or symbols or images, or representations, of the body and blood of Christ; appending to them such remarks as may be appropriate to the subject.*" And about the middle of the 8th century we find the council of Constantinople determining that the consecrated elements were an *image* of the body and blood of Christ; whereas, towards the end of the same century we find the second Council of Nice anathematizing those who used the language of the ancient fathers. But long after the Nicene worthies, by daring assertion and hard cursing, endeavoured to check the profanity of those who persisted in designating the bread and wine figures, types and symbols, many in the Latin Church continued to follow the good old paths. Even down to the middle of the ninth century we find Bertram of Corby saying, "although the consecrated elements are indeed the body and blood of Christ, they are not so *really* but only *figuratively*." The consequence, however, was, that Bertram's book found its way into the list of works prohibited by the worthies of Trent, and although the Douay professors "incline to maintain, that *with due correction*, administered of course by a catholic hand, the work of this stubborn witness of the ninth century may peradventure

be tolerated ;” yet, it is evident, that this opinion of theirs arose from the impossibility of altogether hushing up the work, they, therefore, thought “ it were best to let it loose upon the world in *an amended form*.” In a note in Faber, I find the following example of Douay explanation. The unfortunate Bertram had written “ so far as respects the *substance* of the creatures, whatever they were *before* consecration, they are the same also *after* consecration.” “ A plain man,” observes Faber, “ would deem this sufficiently explicit : but Douay Doctors are not so easily discouraged. They tell us that Bertram’s word *substance* must be understood only of the *external appearances* or *accidents* of the bread and wine : though they unguardedly confess that good honest Bertram had never, in the course of his whole life, heard of such a portent as the existence of *accidents* without substance.”

In the same chapter of Faber you will also find long passages from Tertullian, Cyril, Athanasius, an ancient tract on the Lord’s Supper, Facundus, about the middle of the sixth century, and last though not least Augustine, shewing either that Christ’s phraseology ought to be explained *spiritually*, or that the bread and wine are not properly his body and blood, or that the Saviour’s substantial body and blood are not literally present in the Eucharist. But then the Romanist gets over the hardest difficulties with the most unblushing effrontery. If the rules of Greek construction lead us to translate a passage as follows, “ They (the consecrated bread and wine) remain in the former substance, figure, and appearance,” a worthy Romanist throws in a parenthesis, and says (or rather, in the shape and form of the former appearance.) It is needless to say that no Greek sentence could possibly have both acceptations, without the most outrageous solecism that ever was presented to the philologist.

But I feel that I have detained you too long upon this branch of the subject. The only justification I can expect for doing so is, that *after all* Transubstantiation is the strong-hold of popery, and throws into the hands of the priesthood a power which they could not otherwise possess. Let that doctrine be but fairly viewed in its nature and evidence, and their power over the consciences of men would receive a mortal wound. But grant that the doctrine is capable of being established, and then would follow the hideous blasphemy of Urban, announced in a Roman Council. “ The hands of the Pontiff,” said he, “ are raised to an eminence, granted to none of the angels, of creating God the Creator of all things, and of offering him up for the Salvation of the whole world.” “ He that created me,” says Cardinal Biel, with equal and similar effrontery, “ gave me, if it be lawful to tell, power to create himself.” Well might Edgar in his variations of Popery exclaim, after exposing this impious doctrine, “ Such is the outline of transubstantiation. The absurdity resembles the production of some satirist who wished to ridicule the mystery, or some visionary who had laboured to bring forth nonsense. A person feels humbled in having to oppose such inconsistency, and scarcely knows whether to weep over the imbecility of his own species, or to vent his bursting indignation against the impostors, who, lost to all sense of shame, obtruded this mass of contradictions on man. History, in all its ample folios, dis-

plays, in the deceiving and deceived, no equal instance of assurance and credulity."

What is then the result? What must we pronounce concerning this tenet of Romanism? It is unsupported by, and contradictory to, Scripture, the only rule of faith and practice. The candid Romanist must *after all* fall back upon the traditions of his Church and the dogmas of her Councils for support. But though, with one united voice, the fathers and all Romanists together were to affirm this doctrine, could we believe it? There *are* mysterious doctrines revealed in Scripture and we believe them, because, though beyond the ken of man's limited powers, they do not contradict our personal experience, our consciousness, and our senses. This doctrine does all of these, and besides has no support from Scripture at all. But, says the Catholic, our Church is infallible;—a general Council presided over by a sovereign Pontiff cannot err; transubstantiation must, therefore, be true. I say, let a bench of the gravest philosophers in the world tell me that what I feel hot is really and undeniably cold, or that what I see to be black is undoubtedly white, and I *may* be ready to pronounce them a conclave of mad-men; but there is little chance of my ever submitting my belief to their dogmatism. Let us reason thus, and defy all gainsayers. The members of the Council of Trent affirm *that* to be the belief of the Church, in all ages, which is unsupported, nay contradicted, by Scripture, opposed to the clearly expressed opinions of the wisest and most orthodox of the fathers, and which, viewed apart from the tortuosities of argument, is absurd, contradictory to reason, experience, and common sense; hence are *they* either fools, or impostors, or the victims of that wicked one "whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

Is there not, my Friends, room here for a sentence, affirming that this doctrine, and all the consequences of adoration of the host, and the assumed sacrificial character of the mass, is downrightly, absolutely, and degradingly idolatrous. That men with Bibles in their hands, or at least within their reach, should yield supreme worship to a wafer, seems one of the most incredible circumstances that could be conceived. That wise and learned doctors should waste their powers of ingenuity in defending such degrading, soul-destroying doctrines, seems stranger still. But we must pronounce the sentence. Or will ye rather receive it in the words of Cardinal Fisher of Rochester. "No one," says that learned Romanist, "can doubt, but that, if there be nothing in the Eucharist except bread, the church has now for 15 centuries been practising idolatry; and, moreover, that as many as have adored this sacrament, before our times, are condemned to a man; for they have adored the creature bread, instead of the Creator." With the latter part of the sequence in this hypothetical proposition we do not now intermeddle; but we are fully prepared to affirm the former limb of the consequent, namely, that the Roman Church, (not for 15 centu-

ries,) but for a long space of time, has been practising idolatry, and is now doing so ; for without doubt bread is bread and nothing but bread, not accidentally but substantially.

You will have perceived, from the extracts given from the decrees of the Council of Trent, that the sacrifice of the mass is a consequence easily flowing from the doctrine of Transubstantiation. "*The Holy Synod teaches that that sacrifice is really propitiatory, &c.*" Allow me, before passing to another branch of the subject to give a specimen of the use which the Roman communion makes of this doctrine.

"The Church of Rome makes of this simple commemorative feast not only a gorgeous ceremony, but something far higher :—a sacrifice for the remission of sins. Nay, when once it is admitted, or assumed, that in this celebration there is a real offering up of the actual body and blood of Immanuel, there is no end of the uses to which so great a thing may be applied. A mass removes the sins of the living. A mass relieves, or entirely ends, the sufferings of the unpardoned dead. But these are but a few of the purposes to which so powerful a remedy can be applied. Mr. O'Croly, himself a Romanist priest, informs us, that 'Masses are offered for a variety of purposes, at least in the minds of the multitude—for brute beasts as well as for human beings. A farmer, who happens to have his cattle disordered, the rot among his sheep or the murrain among his cows, will have masses said for their recovery. The fishermen of Dungarvon, and elsewhere, regularly get masses said that they may hook the more fish. It is quite common among the ignorant to be under the persuasion that worldly calamities result from the agency of evil spirits ; which opinion, indeed, receives some countenance from the book of Job. To counteract this malignant influence, they fly to the priest to have masses said. The priest takes no pains to remove the error, but accepts the pecuniary offering. Friars carry this matter to the last extremity. There is a general impression, as we have said elsewhere, that the masses of friars are more efficacious than those of the secular clergy. This impression answers the intended purpose ; it brings more money into the coffers of the friars, who, however, are not at a loss to assign a theological reason for the super-excellence of their masses—namely, that their state of life is more perfect than that of seculars—rather a knotty point to establish—as they make vows of poverty, at the same time that, like Dives in the Gospel, they are clothed in purple and fine linen, and fare sumptuously every day. The friars drive a considerable trade in masses. If a habit is to be blessed or consecrated, money must be given for masses in order, of course, to ensure full efficacy to the benediction. These consecrated habits are supposed to be worn in the other world. It would be accounted a great misfortune for a poor person residing in the neighbourhood of a friar to die without one. The blessing of the scapular, of which more hereafter, must have the same accompaniment as the blessing of the habit : and the ceremony of induction, or reception, or enrolment among the various confraternities and sisterhoods of Carmelites, of St. Francis, of St. Augustine and St. Dominic, ever superinduces a grateful commission for saying masses, which are offered up at once for the benefit of the individuals contributing, and for the confraternity."

ternities at large, of which they then become members. This they call the communion of saints. The friar is the certain gainer in all these pious transactions.

‘The doctrine of purgatory has an intimate connection with the traffic in masses, which, in the church language, are offered up for the quick and for the dead. The piety of the living seeks to mitigate the sufferings of their departed friends. This piety is carefully nurtured by the interested clergy. The feast of All Souls, or the beginning of November, as we have said elsewhere, is the critical period for the performance of this neighbourly and philanthropic duty. Nothing then is left untried to interest the faithful in behalf of the suffering souls in purgatory, who, it is said, can be most efficaciously relieved or extricated altogether, by the aid of masses, which are at once impetratory, propitiatory, and expiatory. This is a portion of the second of November doctrine, which is inculcated by every means that avaricious ingenuity can devise. Money was formerly raised by the sale of indulgences, and it used to be said, that the deposit of the money in the holy box, or on the holy plate, suddenly threw open the gates of purgatory for the enlargement or escape of the poor suffering inmates. It was this and other ridiculous doctrines that first provoked the zeal of Luther, and prepared the way for the Reformation. Substitute for the old indulgences, masses for the dead, and you have the same solemn farce acted over again. So much for the theory and practice of masses.’*

“Now all this is very lamentable, as well as very absurd ; for it is impossible to imagine that one priest out of a hundred can be so senseless as to imagine that any of these wonderful effects will really follow from the repeating of a number of Latin prayers,—although the whole hundred are constantly taking money for all these false cures! The whole system, therefore, is, from beginning to end, a system of fraud, chicanery and plunder, and all under the garb of religion.”†

II. The second charge of idolatrous practices which we advance against Romanists is the worship of *Angels*, the *Virgin Mary* and *other saints*, of *relics*, *images* and *crosses*.

Let us first adduce undoubted and authoritative Romanist standards on this subject ; and secondly, let us exhibit the practical carrying out of their obedience to these standards. Of course, the latest infallible council, in the estimation of Catholics, is that of Trent. At their 25th session the Bishops there assembled issued the following ukase :—

“The holy synod commands all Bishops and others holding the office and charge of teaching, as a matter of first importance, to give instruction to the faithful concerning the intercession and invocation of saints, the honor due to reliques, and the legitimate use of images, according to the practice of the Catholic and Apostolical church, received from the primitive times of the Christian religion, and according to the consent of the holy fathers ; teaching them that the saints, who reign together with Christ, offer their own prayers to God on behalf of men ; and that it is good and profitable to invoke them, after the man-

* O’Croly’s Inquiry, 8vo. pp. 107—110.

† Essays on Romanism, pp. 354—357.

ner of supplicants, and to have recourse to their prayers, influence and assistance, for obtaining benefits from God, by His Son Jesus Christ our Lord, who is our only Redeemer and Saviour. Let them inculcate, moreover, that those,—who deny that the saints, enjoying as they do eternal felicity in heaven, are to be invoked ; or, who assert, either that they do not pray on behalf of men ; or that the invocation of them to pray for each one of us, is idolatry ; or that to do so is repugnant to the word of God, and opposed to the honor of Jesus Christ, the one Mediator between God and men ; or that it is foolish to supplicate either vocally or mentally those who reign in heaven ;—hold opinions which are impious. Let them inculcate further, that the holy bodies of saints and martyrs, and others who are living with Christ, who erst were living members of Christ, and the temples of the Holy Spirit, who are to be raised up for eternal life, and to be glorified by Christ himself,—are to be held in reverence by the faithful, as objects through which many benefits are conferred on men by God : so that those who affirm that veneration and honor is not due to the reliques of Saints, or that those reliques and other sacred monuments are uselessly honoured by the faithful ; and that the memories of the saints are haunted in vain, for the purpose of obtaining their influence,—are altogether worthy of condemnation, just as the church has already condemned them and does even now condemn them. Moreover (the Holy synod commands to instruct the faithful) that images of Christ, and the Virgin Mother of God are especially to be kept and retained in churches, and that due honor and veneration is to be bestowed upon them ; not because it is believed that there is in them any divinity or virtue, on account of which they are to be worshipped ; or because from thence any thing is to be asked ; or because confidence is to be placed in images ; as formerly was the case with the nations who placed their hope in idols : but because the honor which is exhibited to them is referred to the prototypes which they represent ; so that, by the images which we kiss, and before which we uncover our heads, and bow down, we may adore Christ, and venerate the saints whose likenesses they bear : as is sanctioned by the decrees of Councils, but especially by the decrees of the second Nicene Synod delivered against the opponents of images.”

Let me add the 20 and 21 articles of the creed of Pope Pius IV. “ 20 (I constantly hold) Likewise that the saints reigning together with Christ, are to be honored and invoked, and that they offer prayers to God for us, and that their *reliques* are to be held in veneration.”

“ 21. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of other saints, ought to be had and retained, and that due honor and veneration is to be given to them.”

Let these suffice for authoritative documents as to what ought to be done. Let us now observe what was and what is done. Here are a few specimens, conveniently presented in a note in Faber’s work, previously alluded to, and which I translate literally.

1. Holy mother of God, who worthily hast deserved to conceive him whom the whole world could not contain ; by thine own pious intervention, cleanse away our faults, that being redeemed by thee, we

may have strength to climb to the seat of perennial glory, where thou remainest with thy son, time without end.

2. Holy Mary, succour the miserable, aid the pusillanimous, cheer again the weeping, pray for the people, intervene on behalf of the clergy, intercede for the devoted female sex.

3. Let our voice praise Mary first of all, by whom are given to us the rewards of life: O Queen, who art a mother and a virgin, release us from our sins by means of thy son: may the sacred assembly of angels, and the illustrious band of archangels cleanse away our present sins by supplying us with the supernal grace of heaven.

4. O thou Virgin, distinguished above all others, the meekest of all, cause us, when delivered from our sins, to be meek and chaste. Give us a pure life: prepare for us a safe journey; that seeing Jesus, we may always rejoice together.

5. Console the sinner: and I beseech thee, O Queen of heaven, grant not thy honor to the alien or to the cruel. Regard me as pardoned, in the presence of Christ thy son, at whose resentment I tremble, and whose fury I dread; for I have sinned against thee alone. O Mary Virgin! do not be alienated from me, O thou who art full of celestial grace; be the guardian of my heart, mark me with the fear of God, confer purity of life; and bestow uprightness of morals; grant me power to avoid sin, and to love what is just; O Virgin sweetness, never was there, nor is there, one such as thou.

6. O George, illustrious martyr, praise and glory become thee, who art pre-eminently endowed with military valour; by whom the royal maiden, when living in sadness was saved, in the presence of the most wicked dragon. From our soul, from our inmost heart, we entreat thee, that, with all the faithful, we may be united with the citizens of heaven, being cleansed from our filth: that, with joy, we may be at once with thee in glory; and that our lips may render praises to Christ with glory.

7. O Martyr Christophorus,* for the honor of the Saviour, cause us in our minds to become worthy of the honor of Deity. Since thou hast obtained by the promise of Christ whatever thou askest, grant to the sorrowing people the gifts which by dying thou hast asked. Bestow consolation, and take away our heaviness of mind; cause the trial of the judge to be to us mild.

8. Here follows a prayer to William the good pastor, and

9. A prayer to the eleven thousand glorious maidens,† who are lilies of virginity and roses of martyrdom.

* Christophorus was, it is said, a giant of prodigious stature. Mantuan says he was many ells high. Ludovicus Vives says he saw a tooth of his bigger than his fist. He once, it is reported, carried Christ over an arm of the Sea, and afterwards suffered martyrdom.

† Ursula and her eleven thousand maidens are said to have been killed at Cologne by the Huns. They were, it is said, all interred there, and their reliques were, and I suppose are, much prized. Some report their number at 26,000; and it is farther reported that Pope Ciriacus absolved them all from sin, and died a martyr along with them.

These are all extracts from a devotional work published at Paris in 1520, and referred to in Burnet's History of the Reformation.

In addition to these I also beg to present you with the following :

10. Ave Maria as follows : Hail Mary full of grace. The Lord is with thee : blessed art thou among women, and blessed is Jesus the fruit of thy womb ; Mary, mother of God, pray for us sinners, now and at the hour of death.

11. Salve Regina as follows : Hail Queen ! mother of mercy, our life, our sweetness, and our hope, hail ! We, the exile sons of Eve, call to thee. To thee we sigh, mourning and weeping in this vale of tears : O then, our advocate, turn towards us those merciful eyes of thine, and after this state of exile, shew to us Jesus, the blessed fruit of thy womb. O merciful, O pious, O sweet, Virgin Mary.

12. Here follows a specimen of a prayer to a guardian angel.

“O holy angel, beloved of God, I reverence thee as my patron ; I submit to thy direction, and wholly deliver myself to be governed by thee. Wherefore I humbly beseech thee, for Christ's sake, not to leave me, though by my ingratitude and disobedience to your holy admonitions, I have rendered myself unworthy of your cares ; but still vouchsafe graciously to direct me when I err, to instruct me when I am ignorant, to lift me up when I fall, to comfort me in my afflictions, and to deliver me when in danger ; till at length thou bringest me to heaven ; where with thee I shall enjoy everlasting felicity ! O angel, guardian of my soul, to whose holy care I am committed, by thy supernal piety, illuminate, defend, and protect me this day from all sin and danger. Amen.”

What can be said of this and of all the preceding, but that they are specimens of open and undisguised idolatry. These are verily addresses in which supplicatory language, which it is proper to yield to none but to God alone, is presented to angels and to dead men.

Many more similar examples of the nature of those invocations which Catholics present to their favourites might be furnished. In the *Parvum officium Beatae Mariae* is found the following : “ Mary, mother of grace, mother of mercy, do thou protect us from our enemies, and receive us in the hour of death. Loosen the bands of the guilty ; give light to the blind ; drive away our misfortunes ; demand for us all good things. Shew yourself to be the mother : Let him who, for us, endured to be thy son take our prayers through thee.”

The latter part of this does not exhibit quite so much veneration as good Catholics generally take credit for. But what shall we say of the worshipper who uses the mass book printed at Paris in 1634, and alluded to both by Stillingfleet and Faber, and other controversial writers, wherein a prayer to the Virgin occurs, in which the following language is used ;—“ Ora patrem, jube natum, O *foelix puerpera pians scelera, jure matris, impera Redemptori ; Ora suppliciter, praecepe sublimiter.*” “ Implore the Father, give orders to your son, O happy mother, expiating crimes, by the right of a mother command the Redeemer ; Implore suppliantly, command sublimely.” This assuredly is rather the style of impudent dictation than of prayer. The learned Stillingfleet remarks on it thus : “ This is not to pray to her, to

pray to God for us ; but to pray her to command him what he shall do for us : And is not this a *notable* respect to Jesus Christ ; now he is in glory, and hath all power in heaven and in earth committed to him ; to subject him to the commands of a woman, though honored to be his mother.” Verily the good Bishop might have characterized this daring blasphemy in much severer terms than those which he uses. And yet, when Romanists are tasked with praying to creatures, they are accustomed to vaunt that more humility is manifested in approaching the Father of mercies through these secondary intercessors, than by drawing near at once, to the throne of grace seeking mercy to pardon and grace to help in time of need, through the intercession of Him, who is set forth in Scripture as the only mediator between God and man, the great High Priest who was in all points tempted like as we are, yet without sin ; who in the days of his flesh invited all who were weary and heavy laden to come unto him, that they might have rest ; who said, ‘ him that cometh unto me I will in no ways cast out.’ When,—let the regenerated soul speak,—when ! let the true followers of him who though rich for our sakes became poor, bear testimony, *when* have the needy in humble penitence drawn near to the mercy seat of the Father, sprinkled, as it is, with the peace speaking blood of Immanuel, and presented *there* the prayers of broken and contrite hearts in vain ;—*when* have they implored his free grace and mercy, his rich and abundant compassion through the crucified Saviour,—and been spurned away from his footstool. Where, ye Redeemed ones, where, every intelligent reader of the word of God, can ye find ground in the volume of inspiration, for spurning the freely offered grace of an all-sufficient Saviour, waiting, ever waiting, to be gracious, and for running off, like fawning parasites to court the menials of the great, to present your deprecations, of an ever merciful and ever gracious Saviour’s imagined resentment, before a self-constituted throne of mercy, which has its existence only in the deluded imaginations of those, who having departed, as they have done, from the sure word of divine truth, have become the victims of soul-destroying error,—have been spoiled “ through philosophy, (false and selfish philosophy) and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ ;” who have been beguiled, “ in a voluntary humility, and worshipping of angels intruding into those things which” they have “ not seen, vainly puffed up by” their “ fleshly minds ; and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.” Such prayers, my friends, are not the petitions of humility, they are *will worship* ; they are contrary to the whole tenor of gospel truth ; they are not only not authorized, they savour of blasphemous independence of the mercy that is in Jesus, and have about them the tone of over-reaching and constraining Him who is exalted far above all principalities and powers, who, as our risen and kinsman Redeemer, “ hath been highly exalted and hath received a name which is above every name, that at the name of Jesus every knee should bow of things in heaven, and things on earth, and things under the earth, and that every tongue should confess ‘ that Jesus Christ is Lord to the glory of God the Father.’ ”

The Romanist has another plea for thus addressing the Virgin and the Saints, which is as weak and feeble as it is absurd. He says, we only address them as intercessors, we ask their prayers just as one man solicits the prayers of his fellow-men on his behalf, and we are told by the Apostle James the effectual fervent prayers of a righteous man availeth much. There may appear to some a certain degree of speciousness about this plea. But unfortunately for the Romanist it has no support from Scripture. We are there commanded to pray for all men. One man, therefore, in soliciting the prayers of his fellow-men, as Paul himself often does, is only asking them to do what he knows to be the will of God, and what he knows they hear him request them to do. But the Romanist fails to produce one passage of Scripture in defence of his intercessory prayers to the Virgin and other Saints. They have hazarded the experiment of so supporting their tenets and have utterly failed. I should deem it an insult to the common sense and understanding of the most illiterate reader of the word of God to waste time in refuting the expositions which they give of passages which have no bearing whatever upon the subject. As to the fathers they are not safe guides on any such subject. They were themselves too soon immersed in the placid waves of an almost all-pervading and pacific ocean of superstition, under the misapplied name of Christian devotion, to be supposed altogether orthodox on such a point. We are decidedly of opinion, however, that the Romanist will find it difficult to support his cause from any of the fathers who lived and wrote before the time of Constantine. But, be that as it may, our business is with Scripture, and we all know that the fathers, even the very best of them, make sad work of interpretation. As witnesses of facts they are valuable; as propounders of opinion they are often altogether unworthy of respect; and sometimes absolute blunderers, giving way to the silliest fancies, and most strained conceits. We think it possible, however, so far as this subject is concerned, to produce innumerable testimonies from the early fathers, and from the most worthy of the latter fathers, either virtually or directly opposed to this practice of Demonolatry.

For argument's sake, however, suppose the propriety of regarding the saints as our intercessors to be granted. The question remains, do they hear the prayers offered up to them? Cardinal Cajetan doubts it, as we might well expect a rational thinking man would do. "We have no means," says the cardinal, "of certainly knowing whether or not the saints acknowledge our prayers, although we piously believe this to be the case." The concluding clause is an inference so strongly marked by the true Roman characteristics, that it is somewhat edifying. But at all events, the worthy cardinal to our thinking, certainly annihilates the confidence of all but the blind and unthinkingly credulous. Further to suppose that such prayers are heard, is to suppose that the dead men and women to whom they are addressed, are omnipresent and omniscient; and such a supposition is not merely absurd, because it is taking for granted the very thing for which they have no antecedent proof; but it is blasphemous, inasmuch as it is ascribing to creatures the incommunicable attributes of the eternal

Jehovah. And moreover brings them under the charge which we bring against them, that such worship is, in every sense of the word, idolatrous.

But, again, we must not judge of a practice merely by the somewhat vague language of the Council of Trent, and by the expositions of the advocates of the system; we must judge, if we judge fairly, from the facts brought before us. The greatest criminals generally plead *not guilty*. Is the judge on that account to dismiss them *simpliciter* from the bar pronouncing in mild clemency, “ye are certainly honest upright men, I am very sorry we have troubled you about this matter, I must give you credit for sincerity in what you say. Go in peace and prosecute your vocation.” Verily this were an easy way to dispense justice. “But who,” says the Romanist, “constituted you my judge?” I fearlessly answer, The infallible word of God. Give me the only standard of doctrine and practice; and boast of your superiority over me, and seek to ensnare my soul and that of others by your open infringements of God’s appointments;—exhibit a system of devotion which ascribes the glory of God, his honour and his excellency, his incommunicable attributes, the appointed offices of the Divine Saviour, to saints and guardian angels; and I am bound, as a lover of truth, as a believer in the unerring guidance, and all-sufficiency of the word of God, to denounce your practices as idolatrous and impious; as not mere mistakes only, but as soul-destroying and flagrant errors. Now, my friends, what are the facts. The few specimens of addresses to the Virgin and other saints quoted above, are not simply prayers to them, entreating their intercessions for their votaries; but they are direct appeals of supplication to those who are addressed, as having inherent power to do those things which constitute the subjects of prayer. “All the difficulty,” says Stillingfleet, “lies in that, whether *they pray to them to help their necessities*, as well as *to pray for them*. And so many *forms* of prayer, allowed and practised in their Church, have been so often objected to them, wherein these things are manifest, that I cannot but wonder this should be denied. Do they believe we never look into their Breviaries, Rosaries, Hours, and other books of devotion, wherein, to this day, such prayers are to be found? Do they think we never heard of the offices of the Blessed Virgin, or our Lady’s Psalter (a blasphemous book never yet censured) wherein the Psalms, in their highest strains of prayer to God, are applied to the Virgin Mary? I have,” continues the Bishop, “known myself, intelligent persons of their Church, who commit their souls to the Virgin Mary’s protection, every day, as we do to Almighty God’s: and such who thought they understood the doctrine and practice of their Church, as well as others.” The Bishop then quotes some of the passages already adduced and others of similar import, all from the Breviary, Office of the Virgin, or other devotional book, of similar authority. I appeal to these breviaries, rosaries, offices, and hours; I appeal, more over, to the numerous Litanies which nauseate the devout mind with repetitions more abundant, and even more offensive, than those of the Gentiles;—to the Litany of the Saints; the Litany for the dead; the Litany of the Blessed Virgin, commonly called the Litany of

Loretto; the Litany of St. Joseph; the Litany for England; the Litany of St. Winifred;—I appeal to the Ave Marias, and Salve Reginas, which so frequently occur in all devotional works. Let me call attention to the following extracts:—

“As a further illustration of the idolatrous worship of the Virgin Mary by Romanists, I give the following extract, which I made a few years ago in the Bodleian Library, Oxford, from the works of the celebrated Cardinal and Romish Saint Bonaventure, usually styled ‘the seraphic doctor.’ He wrote a sort of parody on the Book of Psalms, in which the expressions addressed to God he applied to the Virgin, not even excepting that passage to which our Lord himself referred the Jews in proof of *his own divinity*, in Ps. cx. 1, ‘The Lord said *unto my lady*! sit thou on my right hand.’ This *Psalter of the Blessed Virgin* is authenticated by the bulls of three popes, Pius V., Urban VIII., and Clement XIII.; the first of which grants an indulgence of fifty days to whosoever, not bound to do so, shall devoutly recite the office.”

“The following is a translation of the extract (see *Bonaventura Opera*, tom. vi. p. 501; Bodleian Lib. B. 22. 5):—

‘A small treatise of that eminent doctor of the Church, St. Bonaventura, called the *Psaltery of the Blessed Virgin Mary*. The following little work, entitled the *Psalter of the B. V.*, was composed with great art, after the manner of the Psalms of David, by St. Bonaventura. There are in it 150 psalms, which, in their commencement, agree with the Psalms of David; but the words which follow are beautifully adapted to the blessed Virgin. It contains also eight canticles, viz. one in imitation of Isaiah, one of Ezekiel, one of Anna, two of Moses and Habakkuk, one of the Three Children, and one of Zecharias. It comprises also the hymn, ‘We praise thee, O mother of God,’ in imitation of that which is ascribed to Ambrose and Augustine (*i. e.* the *Te Deum*); and also the creed, ‘Whosoever will be saved,’ in imitation of the Athanasian creed. The scope which the author had in view in this little work is sufficiently evident from the preface.’

“Then follows the preface; and immediately after, the Mary Psalter, of which the following is the 51st (in our version the 52d) psalm:—

‘1. Why boastest thou thyself in mischief, thou malicious serpent and infernal dragon?

‘2. Bow down thy head to the woman, by whose fortitude thou shalt be plunged into the abyss.

‘3. Bruise him, O Lady, with the foot of thy virtue; rise up and scatter abroad his malice.

‘4. Extinguish his power, and reduce his strength to ashes:

‘5. That living we may exult in thy name, and joyfully speak thy praise.

‘Glory be to the Father,’ &c.

“In this *authorised* specimen of Romish blasphemy, the usual Popish interpretation of Gen. iii. 15, will be noticed. ‘*Bruise him, O Lady.*’ ‘*She*’ (*i. e.* the Virgin), say the Papists, “shall bruise thy head:” not ‘it’ (Christ the seed of the woman).

“The next extract is a specimen of the parody on the *Te Deum*:—

‘Hymn in imitation of that which is ascribed to Ambrose and Augustine.

‘We praise thee, O mother of God, we acknowledge thee the Virgin Mary.

‘All the earth doth worship thee, the spouse of the everlasting Father.

‘To thee all angelic creatures cry aloud,

‘Holy holy, holy, Mary, mother of God, both mother and virgin.

‘Heaven and earth are full of the majesty of the glory of the fruit of thy womb.

* * * * *

‘The whole celestial court doth honour thee the Queen.

‘The holy Church throughout all the world doth celebrate thy praises.

* * * * *

‘Thou temple and sacrarium (chapel) of the Holy Ghost; the noble guest-chamber of the whole most blessed Trinity.’ ”*

“In that scandalous form of devotion to the Virgin, which, as it is pretended, was revealed by an angel to St. Bernard, and in which adoration is offered to every member of her body, there is the following prayer: ‘Hail, Mary! handmaid of the holy Trinity! Health and Consolation both of the living and of the dead! be with me in all my temptations, tribulations, necessities, distresses, and infirmities; obtain for me pardon of all my faults; and, chiefly, in the hour of death do not fail to succour me, O most pious Virgin Mary.’ Then follows, ‘I adore and bless your most blessed feet,’ and so forth. And, to adduce but one more instance, out of that blasphemous perversion of the Psalms of David entitled ‘the Psalter of the Virgin,’ we find the last two Psalms thus paraphrased therein: ‘Sing to our Lady a new song; let her praise be in the congregation of the just, &c. Praise our Lady in her holiness, praise her in her virtues and miracles: praise her, ye assembly of Apostles; praise her, ye choirs of patriarchs and prophets; praise her, ye army of martyrs; praise her, ye crowds of doctors and confessors; praise her, ye company of Virgins and chaste ones; praise her, ye orders of monks and anchorites; let every thing that hath breath praise our Lady!!!’

“Can any thing be conceived more idolatrous than these addresses to the Virgin? which are but a very small part of what might be quoted, if time allowed. Can it be denied that this is ascribing to her all the attributes of Deity? that it is worshipping her as an omniscient, omnipresent, and almighty being, possessing authority even over God himself; and, consequently, rendering to her that praise, glory, and adoration, which he expressly claims for himself alone, when he says, ‘I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images!’

“O ye poor, ignorant, deluded men, into what an abyss of error and superstition have you fallen! How has the fear of man, and ignorance of the word of God, misled you thus to ‘worship and serve the creature more than the Creator?’ For well you know, that many of you

* Missing’s *Idolatry of the Church of Rome*, pp. 55—57.

worship and honour the Virgin far more than you do your Maker ! God grant that you may be soon emancipated from the bondage of spiritual tyranny and superstition, into the ‘glorious liberty of the children of God!’ God grant that you may soon be delivered from the darkness of ignorance and error, into the full day-light of Scripture truth ! You may call the worship of the Virgin Mary ‘hyperdulia,’ or any thing else you please ; but we, who are taught by the word of God to call things by their right names, call it the very height of idolatry ; that abominable thing which God hates, and which drew down his severest vengeance upon the Canaanites and Jews of old, who ‘bowed down before Baalim and Ashtaroht,’ and ‘made cakes to the queen of heaven.’ ”*

But it is said these be but remnants of the dark ages ; popery is not what it once was. Indeed ! who repealed the acts of the Council of Trent, who annulled the creed of Pope Pius IV ? Who altered the Breviary, sanctioned by Pope Pius V ? and others who held the pontifical sceptre. But let me here appeal to facts. I have in my possession a devotional work bearing on its title page the high appellation of “The Christian’s guide to heaven.” It was printed at Dublin in 1840, and is marked as the thirty-third edition. It must of course be in high request. It contains—morning and evening prayers ; prayers before mass and at mass ; preparation for confession ; prayers before and after confession ; full devotional guidance before and after communion, devotions for every day in the week, pious reflections for every day in the month ; the prayers of St. Bridget ; devotions for the sick ; preparation for death, and many other items ; innumerable litanies, prayers, &c. ; a supplement in regard to the mass, confirmation, &c. and the Rosary of the Blessed Virgin, &c. Such a book speaks for itself. The morning prayer contains a prayer to the Virgin, the guardian Angel, and Patron Saint, with Ave Maria and confessions to God, to Michael, to John the Baptist, the Apostles Peter and Paul, and all the Saints. The evening prayer contains the Litany of the Virgin. Among the prayers before and after confession are prayers to the Virgin, the Patron Saint, and all other Saints. Following the instructions for communion is a prayer to the Virgin, and to all Saints and blessed Angels. The devotions for every day in the week contain prayers to the guardian Angel, to St. Joseph, and to the Virgin. This latter is said to have been composed partly by the Angel Gabriel, partly by St. Elizabeth, and partly by the Church. Hear and judge !—

“A Prayer to the Blessed Virgin.

Most Holy Virgin ! Mother of God ; and, by that august quality, worthy of the most profound respect from angels and men ; I come to render thee my most humble homage, and to implore thy help and protection. Seated above the heavenly hosts of saints and angels, next the throne of the Almighty, thou art most powerful, and thy goodness towards mankind equals the power thou hast in heaven.

Thou knowest, O most sacred Virgin, that I have been taught from my infancy to look up to thee as my mother, my patroness, and most

* Romanists and Protestants, pp. 112—114.

powerful advocate ; and thou hast vouchsafed from on high, to look down on me as one of thy children. I acknowledge, with the most humble sentiments of gratitude, that it is by the means of thy most powerful intercession I have received such innumerable graces and favours from the Almighty. Why then has not the fervour of my devotion towards thee, been equal to thy zeal in succouring me in my necessities ? Alas ! the sense of my ingratitude overwhelms me with shame and confusion ; but accept, O amiable Queen, of my determined resolution to love, honour, and serve thee with more fidelity for the future.

Receive then, O sacred Virgin, the protestation I now make, of being hereafter entirely thine. Accept the unshaken confidence which I place in thy clemency and goodness. Obtain for me, most powerful advocate with thy dear Son, my Saviour, (who can refuse thee nothing that is conducive to my salvation,) a lively faith, a firm hope, and a generous, tender, and constant love. Procure for me such purity of soul and body as nothing can defile or contaminate ; such profound humility as nothing can alter or change ; and such patience, and submission to the will of heaven, as nothing can perplex or disturb. Lastly, most blessed Virgin, obtain for me such a faithful imitation of thyself, in the practice of every virtue, during life, as may procure for me thy powerful aid and protection at the hour of death. *Amen.*†”

A portion of a prayer, for the choice of a state of life, is addressed to the Virgin. There are Hymns and prayers to St. Winefrid. The prayers of St. Bridget, of which there are fifteen, all conclude with Ave Maria, which is also often repeated in the preparation for death. In the recommendation of a soul departing, all the saints and patriarchs are invoked. The Litany for the dead contains invocations to all saints, to Mary, to the Apostles and Prophets. The Rosary of the Virgin contains five mysteries called joyful, five called dolorous, and five called glorious. Each of these contains a prayer to the Virgin amounting in all to 15. But besides this, after every contemplation, follows the Lord's prayer to be said once, and the Ave Maria to be repeated 10 times. So that whereas the Lord's prayer is only repeated 15 times the Ave Maria is repeated 150 times. Then follows a little further on the thirty days prayer, addressed to the Virgin.‡

† Catholic Piety, pp. 160, 161.

‡ THE THIRTY DAYS' PRAYER.

To the B. V. Mary, in honour of the sacred Passion of our Lord Jesus Christ ;

By the devout recital of which for the above space of time, we may mercifully hope to obtain our lawful request.—It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the Year.

Ever glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls ; through that sword of sorrow which pierced thy tender heart, whilst thine only son, Christ Jesus our Lord, suffered death and ignominy on the cross ; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved

Another Devotional work, called the "Garden of the Soul," printed at Derby in 1843, is nearly of a similar character, and bears upon it the following intimation—"A new edition, by lawful authority." The Garden of the Soul, in the part on the examination of conscience, contains meditations on the decalogue, from which, however, the second commandment is entirely excluded, and the number made out by dividing the tenth into two.

disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the mother of Mercies, the sweet consolatrix and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable, forlorn child of Eve, and hear my prayer; for since, in just punishment for my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? Attend therefore, I beseech thee, with an ear of pity and compassion, to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son, through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father *to remove from him, if possible, the bitter chalice* of his future passion. I ask it through the threefold repetition of his prayers in the garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the welts and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusation and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat, his silence and resignation, his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with a sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst, and bitter potion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed: 'My God! my God! why hast thou forsaken me?' I ask it through his mercy extended to the good thief, and through his recommending his precious soul and spirit into the hands of his eternal Father before he expired, saying: 'All is finished.' I ask it through the blood mixed with water, which issued from his sacred side, when pierced with a lance, and whence a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the old law with his presence, and led captivity captive. I ask it through his glorious victory over death, when

Thus it is manifest that the decrees of Trent, and the articles of Pius IV's creed, are fully carried out, in our own days. And I appeal to all who have had better opportunities than myself to judge of the practical workings of popery. One who has been born and bred in an almost thoroughly protestant country little knows, except from hear-say, and the testimony of others, of the degrading and unscriptural idolatries of the Roman apostasy. But the evidence is open to all. The records of the past, the annals of the present time, the publications and controversies of the present day, make the true state of things palpable to all, who will open their eyes,—to all who will candidly judge and fairly estimate religious practices by the only standard recognized by true Protestants; and we fear not the verdict of unbiassed and fairly judging men. But yet we appeal to eye-witnesses of the actual state of things. We appeal to those who have been ensnared under the influence of the cunningly devised and soul-enslaving system, and feel assured that they dare

he arose again to life on the third day; and through the joy which his appearance for forty days after, gave thee, his blessed Mother, his apostles, and the rest of his disciples, when, in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of the disciples, when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world, by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever blessed Virgin! comfort the heart of thy suppliant, by obtaining it for me.* And as I am persuaded my divine Saviour doth honour thee as his beloved Mother, to whom he can refuse nothing; so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial, loving heart, who mercifully granteth the requests, and complieth with the desires of those that love and fear him. Wherefore, O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son our Lord and our God, lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbour, contempt of the world, patience to suffer affronts and ignominies, nay even, if necessary, an opprobrious death itself, for the love of thy Son our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last sacrament of the Church worthily, and die in thy friendship and favour. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. *Amen. Catholic Piety.* pp. 402—406.

* Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees if it will contribute to your spiritual good.

not refuse their acknowledgment that the state of things is as we have depicted it. We could lay before our readers abundance of evidence, contained in the charges, rescripts and bulls of dignified Catholic ecclesiastics on the continent of Europe, containing what appear to us most blasphemous and anti-scriptural recommendations and injunctions regarding the worship of the Virgin and other saints. We shall only allude to one, the charge of the Archbishop of Lyons, wherein he hesitates not to assert that the severe austerity of the Gospel, as delivered in primitive times, is not at all suited to the refined delicacy of modern society, and that therefore the milder and more congenial worship of the Virgin is, in preference, to be attended to. He accordingly gives special injunctions and directions for indulging in an all-absorbing mariolatry. What then are we to say? can we hesitate to pronounce that in this whole system we see, more and more, in its workings, the antitypes of those prophetic announcements which we find in Scripture, both of the man of Sin and of the little horn of the fourth or Roman wild beast. Do we not behold the manifest characters of those apostates who in the latter times were to give heed to seducing spirits and to doctrines concerning demons (or dead men)? Look at the long list of saints, male and female, exhibited in the Roman Calendar;—think of the characters which impartial history gives to many of these, their pride, ambition, and insubordination to lawful authority,—their cruelty and caprice,—and then say, whether the canonization and worship of such dead men and women be not more degrading than heathen worship,—more irrational than the orgies of Káli or of Durga. Let the Hindu but believe his puránas, however absurd these may appear to the more enlightened to be, and he has authority for what he does; but the Romanist has no authority for his Saint-worship either from reason or revelation. As illustrative of the above remarks let me call your attention to the following extract from Faber's Sacred Calendar of Prophecy. It regards the passage in 1 Tim. iv. 1—3:

“The prediction which describes the nature of the great Apostasy has been so fully discussed by Mede and Newton and other writers on the subject, that very little need be said respecting it.

“1. A remarkable Apostasy from the faith is announced: which, however, is not said to consist in an avowed renunciation of Christianity, according to the most intense import of the word *apostasy*; but which is described, as being in its essence the profane adoption of certain doctrines concerning demons, while it is characterised by the prohibition of marriage along with a superstitious abstinence from meats.

“As for the last article, it requires neither exposition nor application the prohibition of marriage to the whole body of the clergy under the express aspect of being a base thralldom to chambering and uncleanness, the constrained celibacy of the various monastic orders, and the rigid injunction of abstinence in fasting from particular sorts of food, are matters too notorious to require any formal discussion. But the former article, which plainly sets forth the very essence of the Apostasy, requires more attention; both because it *does* set forth the essence of the Apostasy, and because to a common reader it is not at the first sight so intelligible as the latter clause.

“Our English translators have rendered the original, *giving heed to seducing spirits and doctrines of devils* : but this version, so far from expressing the true sense of the passage, is rather calculated to convey an idea wholly foreign to it. The prophecy does not foretell, that the Apostasy would consist in the revolting and improbable worship of devils ; but that its essence would be the unauthorised and superstitious adoration of demons. Now one very eminent branch of ancient Paganism in every quarter of the globe was the worship of dead men, whom the excessive veneration of posterity elevated to the rank of Hero-gods. These canonised beings were, by the Greeks, styled demons : and, though now translated from this sublunary world to a higher state of existence, they were supposed to be still interested in the concerns of those whom they had left behind, and were thought to possess the power both of moderating their affairs and of gratifying their wishes. Hence, whatever notions philosophical and speculative men might have of some great unknown First Cause, the prayers of the vulgar were specially addressed to the popular Demons : and the state policy of every gentile government formally recognised and maintained this peculiar mode of worship.

“Such being the case, the clause of the prophecy now under consideration foretells, not that degenerate Christians would adore devils, but that they would adore Demons. It predicts, in short, that, during the latter times, or the latter three times and a half, the Church of Christ would suffer herself to be very extensively seduced into a remarkable Apostasy, which in nature and substance would be the same as the old demonolatrous superstition of the Gentiles. The *objects* of veneration might indeed be different ; for we are no way bound to suppose, that Osiris or Adonis or Cronus or Astartè would ever be worshipped by Christians : but the *principle* or *essence* would be the same, both of ancient Paganism, and of the predicted Apostasy from the faith. As the Gentiles had been worshippers of demons or canonised dead men : so would certain Christians likewise similarly become worshippers of demons or canonised dead men, both *before* the revelation of the man of sin at the commencement of the latter three times and a half and also *during the continuance* of that latter moiety of the grand period of the seven times. *These* might adore *these* dead men, and *those* might adore *those* dead men : but, in the *principle* of worshipping dead men as a kind of secondary gods subordinate to the invisible First Cause, the ancient Pagans and the predicted apostate Christians would perfectly agree. The *essence* of their respective systems would be palpably the same.

“This mode to understanding and interpreting the prophecy is no way peculiar to modern days : nor has it been gratuitously excogitated by Protestants, merely that they may be the better able to assail that worship of dead saints which so notoriously prevails in the Romish Church and which has unhappily infected the Greek Church also. The Papists delight in appealing to the Fathers, in all controversies relative to the man of sin or the little horn of the fourth wild-beast : and the Protestants so far agree with them, that they desire not a more satisfactory expositor of the clause before us, than one of these very Fathers,

who flourished long before the existence of a dispute between those two great denominations of Christians. Epiphanius, who lived in the earlier half of the fourth century, when explaining the passage now under consideration, gives what he supposes to be the evident meaning of the Apostle in the following remarkable terms. "*They shall be, says St. Paul, worshippers of dead men; even as dead men were formerly worshipped in Israel.*" Having thus given what he deems the sense of the passage, he applies the whole prediction, respecting the demonolatrous Apostasy which was about to spring up in the latter times, to those worshippers of the Virgin Mary who in his day were beginning rapidly to multiply themselves.

"Such is the interpretation long since proposed by Epiphanius; whence we learn very unequivocally how *he* understood the word demons: for he certainly could not have supposed the prophecy to foretell a worship of dead men by apostate Christians similar to the pagan worship of dead men adopted from the Canaanites by the ancient Israelites, unless he had also supposed demons and canonised dead men to be synonymous terms.

"2. After all that has been written on the subject by preceding commentators, I think it superfluous to enter into any laboured proof, that, during the very period marked out by the Apostle, the ancient demonolatry of Paganism, under a new and specious form, has prevailed to a very wide extent in the Christian Church. I shall satisfy myself with simply quoting the words, not of an expositor, but of an historian.

"*The Christians of the seventh century had insensibly relapsed into a semblance of paganism. Their public and private vows were addressed to the relics and images, that disgraced the temples of the East. The throne of the Almighty was darkened by a cloud of martyrs and saints and angels, the objects of popular veneration: and the collydrian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. Intemperate curiosity and zeal had torn the veil of the sanctuary: and each of the oriental sects was eager to confess, that all, except themselves, deserved the reproach of idolatry and polytheism. Under the successors of Constantine, in the peace and luxury of the triumphant Church, the more prudent Bishops condescended to indulge a visible superstition for the benefit of the multitude: and, after the ruin of Paganism, they were no longer restrained by the apprehension of an odious parallel. The first introduction of a symbolic worship was in the veneration of the cross and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God: but the gracious and often supernatural favours, which, in the popular belief, were showered round their tomb, conveyed an unquestionable sanction of the devout pilgrims, who visited and touched and kissed these lifeless remains, the memorials of their merits and sufferings. But a memorial, more interesting than the skull or the sandals of a departed worthy, is a faithful copy of his person and features delineated by the arts of painting or sculpture. At first, the experiment was made with caution and scruple: and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold,*

*and to gratify the prejudices of the heathen proselytes. By a slow though inevitable progression, the honours of the original were transferred to the copy. The devout Christian prayed before the image of a saint : and the pagan rites of genuflexion, luminaries, and incense, again stole into the Catholic Church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles : and the pictures, which speak and move and bleed, must be endowed with a divine energy, and may be considered as the proper object of religious adoration. The use and even the worship of images was firmly established before the end of the sixth century : they were fondly cherished by the warm imagination of the Greeks and Asiatics : and the Pantheon and the Vatican were adorned with the emblems of a new superstition. The worship of images had stolen into the Church by insensible degrees : and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But, in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension, that, under the mask of Christianity they had restored the religion of their Fathers. They heard, with grief and impatience, the name of idolaters ; the incessant charge of the Jews and Muhammadans, who derived from the Law and Koran an immortal hatred to graven images and all relative worship. The eloquence of the monks was exercised in the defence of images : but they were now opposed by the murmurs of many simple or rational Christians, who appealed to the evidence of texts and of facts and of the primitive times, and who secretly desired the reformation of the Church.”**

This extract from Gibbon brings distinctly before us not only the commencement of saint-worship and mariolatry, but also the gradual rise of the still more absurd and unscriptural worship of images and reliques. Why, my friends, do we find the second commandment excluded from a popular Romanist work on devotion ? The passage just cited from Gibbon explains the fact. The impartial record both of civil and ecclesiastical history explains the fact. Want of space permits me not to enter upon the history of the question. But it is not necessary. Who has not read of Leo Isauricus the famous *Iconoclast*, who, in the eighth century, having suppressed image worship in Constantinople and the east, endeavoured to introduce like salutary changes in his Italian dominions. But alas ! he found there the power of images far superior to that of the Grecian empire. Gregory the Second found it possible even to oppose force to force. The image worshippers were victorious, after a hard fought battle. “ A phantom was seen, a voice was heard ; and Ravenna was victorious by the assurance of victory.” A synod of ninety-three Bishops pronounced the Iconoclasts to be excommunicated heretics : because they contravened the record of Scripture ? not at all, but because they attacked the tradition of the fathers and the images of the saints. Image worship was accounted the doctrine of the Catholic Church, and soon after the second council of Nice confirmed the doctrine. Charlemagne and the clergy of the German Empire opposed the idolatry ; but in vain. Individual Bishops and Presbyters endeavoured to stay the flood of error, ere it poured

* Faber’s sac. Cal. of Prophecy, Vol. 1. pp. 106—113.

in the full force of its waters ; but their efforts were vain. We know enough however to enable us to assert that the practice was not primitive, neither fully established, until the decrees of the second council of Nice falsified antiquity and asserted the Catholicity of the practice. But, whensoever the practice commenced, or by whomsoever supported ; we all know that it is not supported by Scripture ; that it contravenes the second commandment of the decalogue, which portion of Scripture, though retained in the Vulgate, is often, nay we believe generally, left out of popular Catholic Manuals of devotion and Catechisms. But undoubtedly the Catholic has authority from his standards for the practice ; and so far forth we assert that he is subject to an authority which constrains him not simply to appear to be an idolater, but virtually and really to countenance a practice, which no simple worshipper can interpret in any other sense than as positive worship to the image itself. Nay, have not the priests of the Roman apostasy encouraged the delusion, and by juggling tricks and cunning artifices fostered the idea, not only that images and pictures were to be worshipped, but that in worshipping them, the multitude were adoring the objects represented by them. This is evident from the following extracts. After describing the rise and progress of image-worship, Faber remarks :

“ In this manner, did the second beast cause the deluded inhabitants of the Roman earth to make an image for the first beast : and, to what an extent the worship of that image was at length carried, is best shewn by the declaration of a Prelate, who, less cautious or more honest than certain of his apologetic brethren, has stoutly exhibited and explained and defended the idolatry of his Church in all its naked and unblushing deformity.

“ *‘ We must not only confess, says James Naclantas Bishop of Clugium, that the faithful in the Church worship before an image (as some oversqueamish persons are wont to speak) ; but that, without the least scruple, they adore the very image itself, paying to it the same worship as they pay to its prototype. So that, if they worship the prototype with divine honour, they also worship the image with divine honour : or, if they worship the prototype with different degrees of subordinate adoration, they also worship the image with the same degrees.’*

“ This extraordinary decision of a learned Roman doctor, who seems to have been a perfect *helluo* of idolatry, was actually printed at Venice, not during the Cimmerian darkness of the middle ages, but in the reign of our own Elisabeth and after the torch of religious light had been rekindled at the Reformation : nor am I aware, that it ever incurred the censure of the Vatican.

“ *The second beast had power to give life to the image, in order that the image should even speak.*

“ As the pretended miracles of the ecclesiastical beast are simply called *miracles* ; so the simulated life, which he bestowed upon the image, is simply denominated *life*. In each case, however, imposture is plainly implied, and ought doubtless to be understood. St. John, I apprehend, beheld, in his vision, the image apparently discharging the functions of animal life ; precisely as it seemed to discharge them in

the eyes of those, who were induced to bow down before it : for all the marvellous stories, which are told respecting the consecrated images, are by no means to be rejected as mere fabrications. To the deluded populace they *did* appear both to speak and to move and to be instinct with life : for, in truth, the ridiculous puppets, which by the ecclesiastical beast were held forth to the blind adoration of the secular beast, were so contrived with internal springs as to be easily worked by a concealed operator ; whose voice, at proper intervals, seemed to issue from the mouth of the miraculous image itself.

“These juggling tricks were the boast of a profligate hierarchy : and they employed them, with much success, in the promotion of idolatry. At the time of the Reformation, the machinery, employed for such nefarious purposes, was, in many instances, actually discovered : and nothing tended so much to wean the people from their attachment to image-worship as the public exposure of the contemptible tricks employed by the popish ecclesiastics.

“Similar mummeries have been exhibited even in the present generation. In the year 1796, upon the approach of the republican French, various miraculous appearances are asserted to have been observed at Rome. Pictures of Madonnas opened and shut their eyes : images of saints altered their position : and crucifixes moved their eyelids. See Zouch on Prophecy, p. 180. and Phillpotts’s Supplem. Letter, pp. 22—38.

“The rationale of these pretended miracles was doubtless the prevailing notion, that the divine energy of the saint, represented by the puppet, was *physically* or *personally* present in the puppet itself. As the existence of this paganizing superstition is acknowledged and lamented by Erasmus (Erasm. Epist. lib. xxxi. epist. 47.) : so is it openly avowed and defended, as a matter of undoubted orthodoxy, by Peter de Medrano. I subjoin his own words, that our liberalizing Protestants of the present day may see the doctrines inculcated by the Latin Clergy upon the Latin Laity.

“Dicendum sit, concessum Deiparæ Dominæ privilegium assistendi, *physicè* et *realiter*, in aliquibus simulachris seu imaginibus :—quod, in aliquibus simulachris seu imaginibus ipsius, pie *credatur*, *assistere*, *adesseque*, *personaliter*, *physicè*, et *realiter* :—ut in illis *debitas adorationes* recipiat a fidelibus cultoribus. R. P. Petri de Medran. Rose-tum Theologic. p. 311. Hispal. A. D. 1702. See Lewis’s Life of Bp. Pecock, p. 79.

“This strange notion accounts for the fact, that some of the dolls, which are decorated with the name of *Madonnas*, are deemed so much more holy and more influential than others. If, as the worthy Bishop of Aire would persuade us, images are, in the Roman Church, esteemed nothing more than useful aids to devout recollection, *all* images, under such a view of the question, must be *alike* : the use of *no one in particular* could be more beneficial than the use of *any other of its fellows*. But, in point of *fact*, this, as we all know, is by no means the case. Our Lady of *this* place is a far more important and influential personage, than our Lady of *that* place : and, as such, she receives from the faithful a much larger share of the *debita adoratio* recommended by

Peter de Medrano. Now, on the modest theory of the Bishop of Aire, this could not possibly be the case: but the *Pie credatur*, enforced by the devout Peter, accounts at once, in the most satisfactory manner, for the immense reputed superiority of one Madonna above another. Our Lady, it seems, is pleased to honour some of her images with a much more abundant portion of her *physical* or *real* or *personal* presence, than she deigns to vouchsafe to others: and these highly distinguished puppets are thence, of course, worthy of especial adoration.

"It may be said, that the Church of Rome has not, through the medium of an ecumenical Council, distinctly recognised the miserable superstition before us; and, consequently, that she is not bound to answer for the inculcation of the doctrine, lamented by Erasmus, and lauded by Peter de Medrano.

"This is the usual resource of modern apologists for the Latin Church: but it cannot be allowed to avail them, until they shall have fully shewn that such teachers as Peter de Medrano have been censured and silenced, and that the adoption of his fancies by the Laity has been strictly and explicitly prohibited as downright heresy, by the authority of the sovereign Pontiff, in his capacity of head of the Catholic Church and Vicar of our Lord Jesus Christ. If the Pope, *knowingly* and *without any censure*, allows such superstition to be taught by the Clergy and to be received by the Laity, he clearly makes himself *particeps criminis*: for, by so doing, he virtually recognises the superstition in question as part and parcel of Roman orthodoxy. What should we think of the English Bishops, if they allowed *their* Clergy, without the least censure, to inculcate upon the Laity the *Pie credatur* of Peter de Medrano? Should we not say, that, by such conduct, they, to all intents and purposes, converted a mere *individual* superstition into absolute *public* property? In a word, has Peter de Medrano ever been censured by his ecclesiastical superiors?

"*When the second beast had thus given apparent life to the image, he caused those to be slain who refused to worship it.*

"To the idols of Popery, thus set up to be the gods of the Christian Church, it may be said with truth, that no fewer human victims have been immolated than to the demon-gods of Paganism.

"During the long and dreary period of almost incessant persecution, to which the two ancient and venerable Churches of the Vallenses and the Albigenses were subjected, one special mark of heresy was a refusal to worship images: and that refusal, which equally characterised the reformers of the sixteenth century, like the similar refusal of the primitive Christians to adore the idols of the Gentiles, never failed to expose the innumerable martyrs under Popery, those second men of understanding mentioned by Daniel, to the horrors of a death peculiarly dreadful. One of the crimes, for which these alleged heretics were condemned by the Roman Church, is almost invariably a refusal to worship dead saints and their images."

How does Roman sophistry defend this awful practice? just as the ancient Heathen did when endeavouring to repel the arguments of the

* Faber's Sac. Cal. vol. III. pp. 262—7; with a note.

ancient advocates for Christianity. "You err," says the pagan worshipper in Arnobius, "You err and mistake; for we do not hold the opinion either that the brass, or the materials of gold and silver, and other substances of which statues are made, are of themselves gods or deities to be religiously worshipped; but we worship the gods in these, and venerate those whom the sacred dedication introduces into them, and causes to dwell in those similitudes made by hands." Arnobius replies, "It is not a wicked and contemptible reason which can make the person, who is both slow to be convinced and also most wary, give credit to the fact that the gods, having abandoned their own proper abodes in heaven itself, should neither be reluctant to enter into earthly habitations, nor seek to avoid them. Nay that impelled by the authority of the dedication, they should even coalesce in union with mere similitudes. Are your gods indeed accustomed to dwell in gypsum, and earthenware abodes? Nay verily are the gods but the minds, spirits and souls of earthenware figures and of gypsum? And in order that things the most vile, may become the more august, do they suffer themselves to be shut up and to lie concealed in the restraint of an obscure habitation?"

Are you not all aware that the defence is exactly that which heathens in the present day make for their abominable idolatries. The dedication or consecration of images worshipped by the ancient Grecians and Romans is but the *Pránpratishtha* of the Hindu *Brámhan*. The ancient worship of the Heathen gods by images is but the same worship, which is given by Hindu idolaters to the puppets which they fix up for a time, and again carry out to be consigned to a watery grave. The mummeries of the one are but the mummeries of the other. But the mummeries of the Romanists are far more inexcusable than either. They have in their hands the oracles of eternal truth. They have set forth before them the living Saviour, who died and rose again, and was exalted to glory as the ever-living High Priest and Intercessor at the throne of the Eternal. Yet in the face of this full and sufficient provision and remedy for lost souls, the advocates of image worship support and abet an idolatry more monstrous and more irrational than that of either the ancient or of the modern Pagan.

But further, what shall we say of relique-worship and cross-worship and all the delusions connected with these. Hear the following, which I quote from the learned author referred to more than once already:—

"According to Basil and Theodoret, and Chrysostom and Gennadius, and Eugarius, and Gregory the great, and Gregory of Nyssa, the reliques of the saints are not only useful as exciting devotional reminiscences: but they are likewise mighty ramparts, which are capable of protecting towns from the military assaults of their enemies; they are champions by whom all disasters are turned away from us; they are strong rocks, which dissipate and nullify the snares of unseen demons and all the craftiness of Satan; they possess such astonishing virtues, that the very touch even of the shrine which contains them will bring down a blessing, and that the touch of the reliques themselves will accomplish all the desires of those who are admitted to so great a favour. Lastly, in the Roman Breviary, gross and direct adoration is

offered to the cross: for the senseless wood is not only celebrated, as our exclusive hope; but it is actually supplicated, to increase righteousness to the pious, and to grant pardon to the guilty.”*

In the Pontificale *de benedictione novæ crucis*, we find the following: “After many prayers, &c., then the Bishop kneels before the cross, and devoutly adores it and kisses it.” Julian charges the Christians of his time with worshipping the cross. Yet we have many proofs that relique-worship and cross-worship entered into the professing church only by degrees. And we could give quotations from Ambrose and Augustine, showing that both of these Bishops reprobated the practice to a certain extent. Vigilantius indignantly called the advocates of relique-worship, *idolatrous cinder-worshippers*, and thereby aroused the wrath of Jerome, who seems rather to have favoured the veneration of reliques, though repudiating the charge of idolatry. Does this practice descend to modern times? I beseech you, my Friends, make inquiry. Read the statements of those who, even in our own day, have witnessed in France, in Italy especially, and in Spain, the prostration of soul in consequence of which, many ignorant and superstitious people fill the coffers of the Apostate Roman hierarchy, by purchasing reliques and other baubles which are regarded as possessing power to exercise influence over their future destiny. Have you heard of the holy coat of Treves, and its wonderful efficacy?

A visit to a Roman Catholic country is quite sufficient to place the matter of relique-worship beyond the pale of controversy. Even at the present day the most superstitious reverence is paid by high and low to old bones, old pieces of wood, and other reliques; and happy are they, who, even by large sums of money, obtain the much coveted fragments which, after all, may have as little to do with St. Andrew, St. John, St. Thomas, or any other saint as the bones scattered on the banks of the Ganges; or as much to do with the wood of the true cross, as with the club of Hercules, the spear-shaft of Achilles, or the gates of Somnath. May you not find the practice going on around you? We have reason to know that in some instances such is the case;—and that many, who hold no spiritual communion with the Father of Mercies at the throne of grace, vainly confide in the talismanic influence of what is supposed to be a fragment of the true cross.

In conclusion:—

Thus, my Friends, have I set before you the charges which I have alleged against the doctrine of the Romanists. It appears to me that the charges have been verified. It has been shown that both in theory and in practice the so-called Church of Rome, in the face of reason and Scripture, and many of her own learned doctors, holds that her ecclesiastics can transmute the substance of bread and wine into the real body and blood of the Saviour; that they then regard the consecrated elements as objects of adoration. It has been proved from their own standards and books of devotion, as also from the prevailing practice of the present day, that they believe the Virgin Mary, whom

* O crux ave, spes unica, hoc passionis tempore, auge piis justitiam, reis que dona veniam. Brev. Rom. Hebdom. 4 Quadrages. die sabbat. Faber's Diff. of Romanism, pp. 213—217.

the word of God has pronounced to be blessed among women, to have been exalted to the dignity of the most powerful intercessor both with the Father and with the Son;—nay, that they speak and pray as if the Virgin were not merely an intercessor, but the all-influential ruler of a resentful and capricious child. What else can be the import of such expressions as “shew thyself to be the mother,”—“by the right of a mother, command the Redeemer,”—“regard me as pardoned in the presence of Christ thy son, at whose resentment I tremble, and whose fury I dread?”—We have further seen that a high dignitary of the Gallican Church proclaims the worship of the Virgin, a necessary refinement, without which Christianity is not adapted to modern times. It has also been shown that a host of saints and guardian angels are to a great extent shareholders in the devotions of the pious; and that in this way the scriptural character of the great Apostasy is shewn clearly to belong to Romanism. We could adduce multitudes of facts, over and above those already stated, to show the tendency of this system of worship. The minds of misguided devotees are withdrawn from the worship of the Almighty sovereign; the intercession of the only mediator between God and man, who is ever ready to hear the prayer of the penitent, is neglected for that of the Virgin and a thousand other departed mortals, altogether in opposition to the requirements of Scripture, and without any reason to believe, as Cardinal Cajetan confesses, that these departed saints do, or can, hear the prayers presented to them. As to the Scriptural argument it is given up even by learned Romanists. Ban-nesius says :

“The Sacred Scriptures, neither expressly nor by implication, teach that prayers are to be made to saints.”

Salmeranus says, “There is nothing expressed either in the gospels or in the epistles of the Apostles touching this matter. It had been a difficult task to enjoin such a practice upon the Jewish converts, and occasion would have been given, thereby, to the Gentile converts to suppose that they had many Gods.”

What conclusion, then, must reason and common sense, what inference must an accurate knowledge of Scripture lead us to draw; but that the Romanist system is based on error; that it is calculated to rob the merciful Father, and the ever gracious Mediator, the Lord our Righteousness, of the glory, honour, and worship due to them alone; that Romanism is in fine a multiform and overgrown system of Idolatry?*

* The name of Thomas A’Becket is familiar to every body. His barbarous murder had the effect of consecrating his memory, and procuring for him a place in the Roman Calendar. Three altars stood in the Church of Canterbury. The altar of the Saviour, that of the Virgin and that of St. Thomas, not the Apostle, but A’Becket. While in a specified time the offerings upon Thomas’s shrine amounted to £1000, a large sum in those days, and offerings on the altar of the Virgin amounted to £5, those on the altar of Christ amounted to . . . nothing at all. Not only did votaries pray to Thomas, that by his merits and intercessions the wrath of the offended judge might be appeased; but they prayed to the Blessed Saviour, that by the merits and prayers of Thomas they might be transferred from vice to virtue and from the prison to the kingdom. (Brev. Sar.)

But, my Friends, there are most pressing duties incumbent upon us in connexion with this corrupt and unscriptural system. If Romanism be idolatrous, then its votaries are more in error than the heathen around us, for the great mass of the heathen have not the oracles of the living God within their reach, and those few who have are prejudiced against them. They are perishing for lack of knowledge. The Romanist on the other hand ought not to be ignorant, at least the clergy ought not to be ignorant, of the word of life which is able to make them wise unto salvation. They have, however apostatized from that which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, and have followed vain traditions. Unless then they can be brought back to the simplicity and purity of Scripture doctrine, they must perish in the doom pronounced against those who have received on their foreheads the mark of the beast, and have worshipped his image. Is it not then the duty of protestants to labour and pray for their enlightenment. To do what in them lies to warn their neighbours of the danger which is impending. Could but one soul be rescued from soul-destroying error, that were sufficient to stimulate us to redoubled exertion. And at all events, if we read and interpret Scripture aright, we are not loving our neighbours as ourselves, unless we sound the alarm, and invite, encourage and persuade, those who hold unscriptural error to fall back upon the record of truth, the standard of all that is to be received and believed.

And not only are papists individually and collectively in danger. But the system of error to which they adhere has, in the ages that are past, retarded the progress of the true Gospel, and we have many reasons for concluding that such is its influence in the present day. It has retarded the conversion of the ancient and favoured people of the Lord, who in the centuries that have passed since the development of popery, have not only suffered severe and relentless persecution at the hands of Christians, but have been constrained to nauseate Christianity itself, as exhibited both in the Greek and the Latin churches, from the fact that they have not been able to distinguish between the practices of Christians and the idolatrous rites of the ancient Heathen. In like manner have Muhammadans reiterated the charge, and, when beholding churches filled with images and pictures, and the devotion at least ostentively paid to these, they have given way to the same feelings

Listen also to the following :—

“ Tu, per Thomae sanguinem quem pro te impendit,
Fac nos, Christe, scandere quo Thomas ascendit.”

“ Jesu Christe, per Thomae vulnera,
Quæ nos ligant relaxa scelera,
Ne captivos ferunt ad infera,
Hostis mundus, vel carnis opera.”—

St. Francis, the founder of the Franciscans, was elevated, in the imagination of his votaries, to equality with the Saviour himself.

“ Qui Franciscus erat, nunc tibi Christus erit.”

Nay, many preferred the intercession of Francis to that of the adorable Redeemer, blasphemously exclaiming “ Christus oravit, Franciscus exoravit.”

against Christians, as have ever distinguished them, when excusing their inroads upon the domains of Heathenism. Thus both Jews and Muhammadans have repudiated the only way of life, just because it has been set before them disguised, corrupted and debased by the heathenish and idolatrous appearance, which under the corrupting influence of both Greek and Latin error, it has assumed. Even Pagan idolaters, on witnessing the popish forms of worship, have exclaimed, if we are wrong, these cannot be right; why should we abandon that which has been consecrated and hallowed by the practice of ages, for the purpose of embracing a new religion against which may be alleged the same kind of objections as are alleged against our own worship. It may, however, be said that in many Heathen countries, Popish missionaries have succeeded in converting thousands to the faith of Rome, and that chiefly by exhibiting Christianity as a religion of externals. In such cases, nothing is really gained, for if Popery be really chargeable with idolatry, one form of error is abandoned, and another form of the same error embraced.

These considerations only bring more forcibly home to the minds of Protestants the duty of, in every possible way, bearing witness to the purity and simplicity of gospel truth;—of, in fact, acting up to their own professions, and consistently carrying out those principles which actuated our forefathers to cast off allegiance to Rome, and come into closer contact than before with the doctrines of grace and salvation, unfolded to the sinful soul in the glad tidings of great joy, preached by the Blessed Lord and Saviour and his chosen Apostles and Evangelists. And, farther, every lover of the Bible ought most scrupulously to avoid, whether directly or indirectly, giving either support or encouragement to those, who are chargeable with polluting God's ordinances and causing his name to be profaned not only among Heathens and infidels, but also among the descendants of Jacob. There is a great deal of false and mawkish liberality abroad among professing Christians in the present day; every principle is made to bend before political expediency on the one hand, and lax indiscriminating liberalism on the other. But let the lovers of the Bible recognize every form of error in its own proper and peculiar character, and distinguish it by its own appropriate name. Let those who are professed adherents of Evangelical principles eschew the man of sin, with all his forms of seducing error and doctrines of demons. Can a sincere follower of the meek and lowly Jesus, who seeks, through him, propitiation and acceptance, mercy to pardon, and grace to help in every time of need, deliberately countenance by his presence, the solemn mockery the desecration of everything sacred, perpetrated in the idolatrous mummeries of High Mass.

It is always profitless, and not unfrequently sinful, to countenance the ungodly ribaldry and daring profanity of the majority of our dramatic representations. It is equally wrong to keep idolatry in countenance, by attending Heathen natches and partaking of the idol worshipper's hospitality, in honor of the clay and straw built gaudy puppet which he is pleased to designate his god. But it is far worse, by word or deed, to countenance or palliate the blasphemous mummery of the mass,—

the desecration of solemn and sacred truth which is presumptuously perpetrated by those, who first pretend to create the Divine and ever glorious Redeemer, in his character both of God and man, and then offer to the consecrated wafer, that very adoration of positive worship (*Latreia*) which is due to God alone, affecting to believe that *that* very God is present in the sacrament “whom the eternal Father, when introducing him into the world, thus announces, “Let all the angels of God adore him.” O my friends, “touch not, taste not, handle not.” Let not even curiosity prompt you to witness the solemn mockery, the antisciptural, and antichristian profanity.

May the God of all grace strengthen us to be witnesses for the truth once delivered to the saints; and may our watch cry ever be “**TO THE LAW AND TO THE TESTIMONY; IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM.**”

LECTURE SIXTH.

THE
PERSECUTIONS OF ROME

WITH
REFERENCE TO HER STANDARDS AND PRACTICE.

BY THE
REV. W. MORTON.

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Revelation xvii. V. 6.—*The woman drunken with the blood of the saints and with the blood of the Martyrs of Jesus.*

THE subject of the Lecture which has been assigned for this night's exercise is—"The persecutions of Rome with reference to her standards and practice"—by which is meant that it should be shown you, that the *principle* of religious persecution is allowed, asserted, and vindicated in the authorized standards of the Romish Church, and *has* been avowedly followed out in her frequent and continued practice. The specific object of the exhibition is one and the same with that aimed at throughout the whole course of these Lectures, namely, the instructing, warning and exhorting of *Protestant* Christians, on those many points of deepest interest and most solemn importance which enter into the controversy between Romanists and the entire body of dissenters from her communion. We assume not an aggressive attitude; we make no gratuitous assault on the Church of Rome. Prepared, as all true *Protestants* are and ever ought to be, when fit occasion presents, either to defend our own outposts or to do holy and vigorous battle for the Lord and for his truth against the enemies of our evangelical faith and Scriptural communions, we are not now called to a war of controversial effort. For myself I have some considerable doubt always as to the utility of religious controversy in the form of a direct attack upon the opponents of "the faith once delivered to the saints;" and though to contend manfully for it is one of the first of Christian duties, I rather deem the precept to apply to defensive than to aggressive exertions; and am disposed, therefore, to avoid a combat which, being deemed an effort of *hostility* under the impulse of theological zealotry rather than from the urgency of the love of truth and of souls upon the heart of the disputant, provokes an antagonism more whetted to unholy heat by the sense of supposed injury than guided by a regard to the principles of fair argumentation. That little benefit usually results from such contests is, therefore, not a matter of surprize. Yet, when unwonted exertions are put forth to give force and influence and extension to a system

which we deem to embody the grossest corruptions of Christianity, under forms the most fatally destructive to the souls of deluded men—when it is not merely sought to retain her own members within her communion, but also to seduce the unthinking and the unwary to abandon Protestant folds for the all-comprehensive enclosure of Romanism—it is then a matter not only of ordinary prudence, but of conscience and of solemn duty, to guard our more heedless sheep from attack, to caution the careless, to instruct the ignorant, and to excite to holier watchfulness than ever the whole body of the faithful. In the outset of this lecture then, both for myself and for my brethren, I distinctly assert that the object of the present course is truly and simply what I have stated it to be. So that should it happen that any members of the Romish communion are present, they will in all candour listen to what in all good faith may now be uttered. If, in instructing our own people, we unavoidably expose as error that which opposes the simple truths of Holy Scripture, and the pure principles of the Gospel of Christ our Master, they must not be offended as though we designed to wound their feelings through the Church of which they are members. From my inmost heart I repudiate and disclaim every hostile sentiment, every unkind impulse, every ungenerous wish to take advantage of a privileged position in order to assail, without fear of reply, the advocates of the Romanist persuasion.

If any thing that may be delivered shall seem to bear hard upon that persuasion, let it be viewed as arising naturally and unforced out of the necessity of asserting truth in contrast with its antagonist error. I would have had nothing whatever to do with the Anti-Popish lectures viewed as a series of mere polemic argumentation. My Romanist hearers, then, if any such I have, and those of their communion who may hereafter peruse when published the observations of this evening, should view me not angrily as a wanton assailant, but candidly as one who seeks, in simplicity and sincerity, to fortify the members of my own and other Protestant bodies by instructing them in some grand principles which lie at the foundation of our Scriptural systems ; that so they may understand them more fully, hold them both more firmly and more intelligently, and be urged to more consistence of conduct ; and at the same time also be excited to more prayerful, affectionate and peaceful exertions for spreading “ the Scriptures of Truth ” far and wide.

Having thus set myself right, as I trust, with those unhappily alien to what I must deem “ the truth which is according to godliness,” I must also crave a large measure of indulgence from this Protestant assembly. About, as you are all aware, dear Christian friends, to take my departure from India, in very infirm health and medically prohibited even from any kind or degree of mental exertion—without which, and considerable excitement also, it would be utterly impossible to take a part in the present course—it would assuredly have been the part of prudence altogether to decline any share whatever in it. Yet was I most unwilling, you will believe, to be silent for the last time that I might lift my voice among you, in the best and holiest of causes : and though at the risk of either a very inadequate advocacy of it on the one hand, or of serious injury to my already shattered powers on the other,

I have resolved to come forward to-night to urge upon you, with all earnestness and affection, principles of vital importance to your own souls and to the souls of the perishing—to plead for truth, for mercy; to shew you how those who like Judas “have dipped their hands in the dish with Christ,” have yet most scandalously and basely “betrayed him” to the scorn and derision of the heathen, to the contempt and rejection of men of sense; have made the enemies of God to blaspheme, have blinded their own minds, hardened their own hearts, seared their own consciences; deluded myriads into soul-destroying error, wasted the church of God, “wearied out the saints of the Most High,” and turned the pure religion of the Prince of peace and love into a most cruel, bloody and destructive conspiracy against the quiet of the world, the honor of God, and the very throne of the Redeemer.

To do full justice to such a theme would, at any time, demand no small amount of labour and research. The latter, to any extent, it is at the present season wholly out of my power to attempt; health, strength, books, quiet, time—all are wanting. Amid the hurry of preparation for an imminent departure, incompetent to put forth any considerable mental or physical effort, very limited in time, and deprived of the use of nearly all the most important helps in the way of books of reference, even had I ability or leisure to consult them, I feel that I must throw myself upon your candour and indulgence, while I endeavour to the best of my small ability to join my esteemed and valued brethren in this service of loyalty to Christ, of affection to you, and of zeal for the truth of the Gospel of our common salvation. Nothing, indeed, can excuse incompetence; since when there is not the required ability to execute a charge, there is to us always the freedom of action to refuse it: nor do I for a moment wish to shield myself from just animadversion by so untenable a plea. A sound knowledge of scriptural principles, and a heart deeply imbued with their influence; a very ordinary measure of the gifts of argument and speech, and a moderate acquaintance with the history of the church of Christ from the beginning,—these, in connexion with diligence and care, would suffice to enable any man to treat the subject of the present lecture. Possessed, as my brethren kindly deem, in some tolerable measure of *these* qualifications, though wanting in those already named,—which yet are important to a full and perfectly satisfactory performance of the duty imposed upon me—I have, with mingled reluctance and desire, with united confidence in my cause and distrust only of myself, consented to take it up, and shall now without further preface, with prayer only to the God of all wisdom and truth for his gracious aids, proceed at once to its discharge.

The Chapter read exhibits to us an awful picture of the Romish Church, as seen by John the Witness, in vision, under the image of a woman, “drunken with the blood of the saints and of the martyrs of Jesus;”—and that under this image that Apostate Church is indeed intended, cannot be doubtful to the least attentive inquirer who examines simply the series of her characteristics. She is an *apostate Church of Christ*, for she is “an adulteress” who has forsaken her lawful husband; she has “committed fornication with the kings of the earth,” *i. e.* allied herself in state union with the rulers of nations to corrupt the purity of Christian

faith, and the simplicity of Christian discipline, and the holiness of Christian practice. Her seat is Rome, the mystic "Babylon the Great," "the mother of harlots and abominations of the earth," "the great city," which then, (*i. e.* when the prophetic vision was beheld by the banished John in the Isle of Patmos) "reigned over the kings of the earth," *i. e.* had paramount power throughout the civilized world—power which by degrees of usurpation, deception and violence, became lodged in the Roman Pontiff, the seat of whose rule is on "the seven mountains" on which also the imperial Rome was built. Then you have her lordly assumption of lofty titles, her scarlet and purple array. The subsequent division of the Roman dominion, into "seven kings and ten horns," all, under the overruling control of Him "who turneth the hearts, *i. e.* the resolves of Kings, as the rivers of the south" to effectuate his own everlasting purposes, "agreeing," though unconsciously to themselves, "to fulfil *His* will by giving their kingdom, *i. e.* lending their political aid and influence unto the beast on which she sits," *i. e.* to the civil state on which she bases and supports her spiritual usurpations and ecclesiastical dominion—these seven heads and ten horns are all so many clear historical characters identifying the subject of our animadversion, but into the detail of which it is not my province now to enter. Next you have her "adulterations" of the truth of God, *i. e.* her turning it into a system of blinding, conscience-stupifying, soul-destroying error, which acts upon its deluded victims like some intoxicating and enflaming potion mixed with hellish art, that deprives those who drink it of all power of reason, will and resistance, so making them fit tools for any work of abomination and iniquity. You have her pride, her wealth, her cruelty to those who would "keep themselves pure" from her spiritual harlotry; her combination with the powers of darkness in long tyranny exercised upon the saints of God, her bloody persecutions and her final doom—all these are so clearly and precisely marked, with few but exquisite touches of light and power, in this surprising chapter, that were there no other warrant for applying it to the Church of Rome it would be utterly impossible to evade their force or misinterpret their intention. Most of these I now, however, pass by with this simple enumeration, to dwell at length upon that one chiefly which forms the staple of my subject, her persecutions of the saints, her martyrdom of the witnesses for Jesus and his truth. The Lecture naturally divides itself into the two heads of the *Principle* and *History* of Romish persecution, which I shall therefore take up in that order.

I. And first of the persecutions of Rome in reference to her standards. This phraseology implies that the Romish Church, by her accredited standards, either explicitly or by necessary consequence from her assumptions, authorizes the principle of religious persecution. That the implication is well founded we have now to shew.

I shall previously, however, offer some remarks on the Romish *theory* of persecution. This is a subject not, I think, sufficiently understood by the mass of Protestants, nor often examined in all its amplitude of assertion and application. Now the fact is, that Popery is a system of amazing complexity, yet of still more amazing harmony of parts; it involves a vast multiplicity of doctrinal and practical items,

put together and dove-tailed into each other with a skill and artifice almost superhuman ; so as not slightly to justify the assumption of aid from those spirits of darkness whose malignant enmity to God, to Jesus, to truth, and to goodness it so powerfully aids in working the rejection of the light of heaven, the seduction and ruin of the souls of men.

And first, I observe, that the Romish Church assumes to be the *only* true Church—having divine authority positively to enjoin her doctrines, worship and practice upon the whole Christian world, nay upon the whole race of mankind, Jew and Gentile and Christian alike. And, verily, if the principles upon which she grounds the assumption could be established, her conclusion from them would be inevitable.

Now these are—

1st. That Christ, as King of his Church, now reigning visibly in heaven, has established a viceregency on earth in the Romish Pontifical succession from St. Peter “the prince of the apostles,” as she styles him ; and that consequently to break communion with this Church is to rend the body of Christ and so to be guilty of the damnable sin of wilful schism ; a sin by which, as she asserts, a man cuts himself off from Christ as well as from his Church, and forfeits all title to his salvation.

2ndly. That Holy Scripture alone is an insufficient guide to truth and salvation ; that it requires a standing interpreter to decide upon its meaning ; and that in the Romish Church, headed by the lineal successors of St. Peter, and in this Church only, there is lodged a grace and gift, which she calls infallibility, by which she is effectually and to all time preserved from the possibility of serious, soul-destroying error in either doctrine or practice. She has not yet indeed, in 1800 years, been able quite satisfactorily to decide herself *where* this invisible infallibility is lodged, whether in the whole Church in the abstract, in the Pope individually, as its directing and controlling head, in a council of its Bishops or under-heads acting on the part of the body of their respective flocks, or in the Pope and a council jointly and collectively—but still she asserts the power *does* exist and has always existed and will for ever exist in the Church of Rome and in no other ; that in all other, i. e. schismatic and heretical Churches, multiform errors affecting salvation have arisen, do exist, and will yet arise, but in *her* has been, is, and will be, no damnable error whatever !

3rdly. That to the teaching and prescription of this infallible church, all Christians are under imperative obligation, by the institute of Christ himself, to submit, resigning all exercise of individual reason, judgment and enquiry to her absolute dictation. That she has authority from Christ, the head, to declare and accordingly has declared, from time to time, her conclusive will and judgment in creeds, ordinances and ceremonies binding on the consciences ; and to command, on penalty of excision from her communion and consequent eternal damnation, unless reconciled by after-repentance, the submission and obedience of all : that such as dare to refuse compliance are schismatic, contumacious and heretical, and in resisting the Church resist Christ himself, and so ensure to themselves everlasting destruction without a remedy.

4thly. That in this church “the power of the keys” is also lodged, a right of universal supremacy and rule, given first by the Lord Jesus to St. Peter, and by him transmitted to his successors the Popes, as the *vicars* of Christ and sovereigns over the whole body of the faithful, nay of the unfaithful as well, heathens, Jews and heretics inclusive! a power to resist which is damnable sin, excluding from salvation. This power is to open and shut, not only the gates of the Church, but the gates of heaven likewise, i. e. to admit or exclude from Christian communion, to admit or shut out from the kingdom of heaven, the Paradise of the just! Every *priest* has committed to him a power to absolve sinners and pardon sin *on confession*, and without such confession and absolution no one can be saved!

5thly. That in this Church and this alone is preserved a regular unbroken succession from the holy Apostles, of Bishops and Pastors duly ordained to officiate in feeding and governing the flocks of the Church’s fold, and that these doctors and governors have not only the sole authority to teach and rule in the Church, but possess also, by a mysterious impartation from above, certain gifts of the Holy Ghost, gifts dating from the time of their ordination by the laying on of episcopal hands, which so consecrate and accredit them one and all, as to render valid and effectual all their ministrations among the faithful, *even though they themselves should be godless, unbelieving and immoral men!* the authorized and effective channels, notwithstanding, for conveying spiritual and eternal benefits to those to whom they minister! and it follows, says that Church, that all who have not received ordination from its Bishops, have neither right to preach, teach or rule, nor are their ministrations valid or effective to any spiritual benefit whatever; but rather entail a certain curse and destruction on themselves and their followers.

6thly. That the Sacraments of Baptism and the Lord’s Supper are absolutely necessary to eternal salvation; the former being the only valid form of admission into the Church of Christ, and the latter indispensable to establish, nourish and preserve in the possession and exercise of saving grace. That these Sacraments are *effective per se*, i. e. that grace follows necessarily upon their right administration by the hands of a Romish Priest *and by no other*: so that when a duly ordained priest baptizes with water, properly consecrated as the church enjoins, the Holy Spirit descends with the sacred stream upon the soul of the baptized person—though an unconscious, unreasoning infant, or an ignorant and brutal savage—with regenerating power and saving influence, and so forms the germ of eternal life. That the same Priest possesses the further stupendous power of *creating his Creator*; and by the mere breath of his mouth in blessing the elements of bread and wine, or one of them alone, effects a transubstantiation, i. e. a real *bonâ fide* change of the peculiar substance of those elements into the real substance of Christ’s body, blood, soul and divinity; and that whoever, in the faith of this greatest of all conceivable or inconceivable miracles—refusing faith to the united testimony of all his senses and his reason, discrediting at once taste, smell, touch, sight, understanding and common sense; and, on the word of a man like himself, believing that bread is not bread, wine is not wine, but that bread is flesh and wine

is blood, living flesh and living blood too, instinct with inherent soul and divinity, *all* of which he actually takes, eats and drinks, masticates, swallows and digests—their accidents or essential characteristics unchanged, but their substance or realities altogether annihilated by actual transmutation into a living body of flesh and blood, with an immaterial soul and eternal omnipresent deity in inseparable union (not *one* of the accidents or essential properties of any one of which appears in place of those of the elemental substances which they have displaced while so leaving their accidents unaltered) ; involving among other stupendous corollaries, upturning all our notions of true and false, real and unreal, cause and consequence, this very singular one that an accident or property may actually remain when the substance in which it adhered has been taken away!—the Romish Church, I say, maintains that he who, swallowing all this, swallows the consecrated wafer at the same time, is a sealed child of God, a true member of Christ, has a right to the kingdom of heaven, is pardoned, justified and, dying then and there, infallibly saved everlastingly !—Whilst, unless a man *do* swallow all those notable wonders I have enumerated, and does also partake of the wafer consecrated by a Romish Priest, he is no Christian, has no part in the Lord Jesus, is out of the pale of the Church, is under the curse of God, is a child of the devil, an heir of hell, and doomed to eternal exclusion from the paradise of the saints !

Now, grant all these principles and the conclusion is certain, that the Romish Church *is* the *only* true Church of Christ, and has authority from heaven to enjoin her faith, worship and service upon all men. For, if no child of man can be saved but by Christ, and none by Christ but through the Church to which *he himself* has delegated all authority and privilege ; and if the Romish communion be the only Apostolic Church, and her Bishops and Priests alone have apostolic descent and possess all the mysterious powers enumerated above—if to be baptized by a Romish Priest and to receive the wafer from his miraculous god-creating hands be essential to salvation—then, clearly, there is no salvation out of her pale, and she is bound by all the common charities of human nature, as well as by all the most sacred considerations of piety and duty to God and to Christ, to preach every where and insist on her exclusive charter and mysterious privileges, and to labour earnestly to bring all men within her communion. This is the first step in her theory.

2d. The second is a short and easy one—it is this, that if by the employment of a little wholesome severity, exercised now upon a frail body of flesh and blood, any obstinate mortal can be induced to bend to the exclusive authority of this Apostolical Church, and to enter at the only gate of her earthly enclosure which leads infallibly on the other side to the glories and bliss of heaven, and so his undying soul may be saved eternally from the condemnation of the damned and the torments of hell—then, of necessary consequence, it is absolute mercy, it is sweet pity and tender compassion, it is a pure and holy exercise of yearning love to men's precious souls, to employ any pains and penalties, however lengthened or severe, to preserve from so awful a doom as this, to secure so glorious a bliss as that. So a tender mother, a loving father, lays

the rod upon an obstinate and naughty child, and scourges it though dear as the apple of the eye to the fond parent's heart, to cure it of its wilfulness and to compel submission to wholesome authority, for its own good of course ! Such is the reasoning ; and, the premises admitted, no fault whatever can be found with the conclusion.

3d. The third step in the Romish theory of Persecution is, accordingly, that the Holy Roman and Apostolic Church, the loving mother of all the faithful everywhere, of the disobedient, wilful, naughty and obstinate, as well as of her most tractable sons and daughters, can never allow them to walk alone, after their own way ; they *must* be under her perpetual tutelage, governance and care ; must eat of her consecrated food, drink of her holy water, wear only her allowed garish habiliments, submit their consciences to her keeping and direction, believe as she believes, worship as she worships, meekly receive the traditions of *her* acknowledged saints and fathers and accredited doctors, nor dare, on peril of damnation, for one moment to think for themselves ! Should any stray, she persecutes or *follows after* them—such is the meaning of the word *persecution*, and such the pretence on which the term is applied to the most cruel sufferings, and even death itself inflicted on the insubordinate with the sole loving and merciful view, as is pretended, of reclaiming and bringing them back to her guarded fold and maternal bosom ! Yes, Protestants, Rome when she *persecutes* those whom *she* calls heretics and schismatics, even to the death, would have you receive it on her own ipse dixit, that far from intending them harm, she only proves her yearning love to their precious souls ; and would, as she grossly misapplies the words, in imitation of St. Paul, “give them over to Satan for the torture or destruction of the flesh, that the soul may be saved in the day of the Lord Jesus :” she does no more than every tender mother would do, if she were as wise and infallible, and as merciful as “our holy mother the Church ;” she whips and scourges and rebukes, nay burns and quarters, or builds up in a wall of brick and mortar, to rescue from eternal perdition ! ! Such is the *theory* of Romish persecution ; and grant her premises, I say again, and the conclusion is inevitable, that she is as right, as merciful and as pious as she professes to be.

The fourth and last step in her theory remains to be noticed, which is this, that being “Queen and Mistress” of the earth and its kings and peoples, she claims the obedience of princes and rulers, and has a right to call in their aid and power, when needed to give effect to her decrees and ordinances. It is the *duty* of every earthly sovereign to hold himself, his people and armies, his revenues and resources, at her service ; to use the secular arm of legal restraint and judicial force for her extension, confirmation and *exclusive* establishment ; to suffer no heresy or schism within the limits of his dominions ; and to execute her will, by imprisoning, fining, distressing, quartering, hanging, burning all whom *she* brands as obstinate, disobedient and heretical ! Kings, her elder sons, are to relieve her of the anxiety and trouble of *enforcing* obedience to her behests ; she is too pitiful to inflict severities herself, even though their design is so kind and gracious ; she cannot look on the tortures and sufferings of her most contumacious children : she will not be their executioner as well as witness and jury and judge ; and so she calls in

the aid of the secular power to apply the whip, the sword, and the flame. Should kings themselves be rebellious against her, she holds them ipso facto deposed from their thrones, and absolves their subjects from further allegiance to their rule; gives away their diadems to others, and justifies the regicides who despatch them, or the rebellious subjects who, in obedience to Mother Church, disown and reject them!!

This is the climax in the process; the theory is complete; it is the true theory of Romish persecution. To prove its items were an easy, indeed, but a tedious task; it would demand a larger extent of quotation simply than can, on this occasion, be allowed. But it is unnecessary to justify every particular as I have stated them—they are notorious in all civil and ecclesiastical history; they are fundamental to the Romish system; with them it is perfect and effective, without any one of them it falls to pieces. I appeal to every one, Protestant, or Papist, who is but moderately informed in the Romish controversy, for the impartiality and perfect accuracy of all I have brought forward. It is of no use to allege that in some *Protestant* countries and at some times Rome has, in practice, more or less modified her theory—the theory itself is unaltered; it continues to characterize her standards, her doctrinal treatises, her very breviaries and ordinary service-books in every country where her influence is not wholly annihilated. She temporizes, indeed, where she cannot command, and yields for the nonce to the force of circumstances and to irresistible secular power; but *semper eadem*, ‘always the same,’ is the very epithet she ever claims for herself; ‘the same yesterday, to-day and for ever;’ and she justly claims it; the testimony is true. Where she cannot rule she will serve, where she cannot walk she will cringe, where she dare not appear in her proper character, she will assume a hundred disguises; but she always *bides her time*; and when the opportunity arrives, she flings aside her covering and her crutches; her eyes flash fire, she nerves her vigorous arm to grasp the sword and the torch, raises the tiara on her queenly brows, and in a voice of thunder *commands obedience*, or sends to chains, to tortures and to death! She cannot suffer a rival; she is *one* and must reign alone. Protestants, be not deceived; as soon may the tiger cease to love blood and the lion to eat flesh, the hyena become gentle as the lamb, or the leopard do service as a household dog and lick the hand of kindness, as Rome change her inherent, essential character as “the mother of (spiritual) harlots and abominations,” and cease “to drink and be drunken with the blood of the saints and of the martyrs of Jesus.”

But though we cannot now, nor is it at all necessary, give you express quotations for every minute particular of our statements, we are bound to give direct proof of our fundamental positions regarding *persecution* and its immediate concomitants, and shall now do so, appealing to the accredited standards and most famous teachers of the Romish Church.

a. The Creed of the Pope Pius the IVth. is the acknowledged and authoritative Creed of the whole Romish communion everywhere throughout the world. Its declarations have equal weight with the decrees of heaven and the words of Scripture. In the 12th or last clause of that Creed, after recital of its items, to which every devout

Roman Catholic is obliged publicly when admitted into the Church, he thus delivers himself—"This true Catholic faith, *out of which no one can be saved*, which I now freely profess and truly hold, I promise, vow and swear most constantly to hold, and to confess the same entire and inviolate (with God's assistance) to the end of my life; and that I will take care, as far as in me lies, that the same *shall be held*, taught and preached, &c., so help me God!" Here we have *exclusive salvation in the Romish Church*, in the first and most universally received of her public standards, to which every individual in her communion is solemnly sworn on the gospels. Now with *exclusive salvation* all the rest follows as a matter of course: but we will not rest in inference, however clear and positive; we will give you chapter and verse that will astonish you.

b. Clause four of the Creed reads thus—"I also receive the Sacred Scriptures according to that sense which the holy Mother Church, (*to whom it belongs* to judge of the true sense and interpretation of the holy Scripture,) did and does hold; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." Here you have not only a concomitant authority with Scripture of the church and fathers, but the sole right and privilege of the church and fathers to interpret them to the people of her communion!

c. Again, the following is a decree of the Council of Trent in its 4th Session, (the paramount authority of all the decrees of which council is an express article in the before mentioned Creed of Pope Pius the IVth.) "In matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, *no one*, confiding in his own judgment, *shall dare to interpret* the Sacred Scriptures to his own sense of them, contrary to that which hath been held and still is held by holy Mother Church, whose right it is to judge of the true meaning and interpretation of Holy Writ; or contrary to the unanimous consent of the Fathers, *even though such interpretations should never be published*"—(thus forbidding every Romanist, even in his private thoughts, to use his own natural reason in the understanding of the words of Scripture!)"—"If any disobey, let them be denounced by the ordinaries, and *punished according to law*." Here you have enuntiated the doctrine of authoritative interpretation, and the legal punishment of all who dare to think for themselves in matters of religious faith and practice.

Again—"If any one shall have the *presumption* to read or possess the Holy Scripture, without written permission from the Bishops or Inquisitors, by the advice of the priest or confessor, he shall not receive absolution until he have first delivered up such Bible to the ordinary." Now, be it remembered, that the absolution of a priest-confessor is necessary to the forgiveness of sins and eternal salvation, according to the invariable theory and practice of this Church.

d. Once more—Cardinal Bellarmine, one of the greatest of the champions and doctors of the Romish Church, thus scruples not to aver in Chapter 5 of B. IVth. of his treatise on the Roman Pontiff—"The Catholic faith teaches that every virtue is good, that every vice is evil; but if the Pope should err in commending vices and forbidding virtues, the Church would be bound to believe that *vices are good and virtues*

evil, unless she wished to sin against conscience." Here is a notable assertion truly ; it speaks a volume, coming from such a source, as to the slavish subjection of reason and conscience, required by Rome of all her sons alike, even the most educated and enlightened—what must be the baseness of the illiterate and the unthinking multitude ! Thus much for fundamental principles involving all that has been already stated.

e. Now to our immediate object, to shew, in the words of a popular author, "that Rome arrogates to herself a power to punish all baptized persons, whom she denounces as heretics and schismatics."—In the Tridentine Catechism, admitted to be an unimpeachable authority, next only to the decrees of the famous council of Trent itself, we thus read—"There are but three classes of persons excluded from the Church ; first, infidels ; next, heretics, (i. e. Protestants,) and schismatics, (i. e. the Greek and Oriental Churches ;) lastly, excommunicated persons. Heretics, schismatics ; because they have departed from the Church ; for they do not belong to the Church (of Rome) any more than deserters belong to an army from which they have deserted, (mark the illustration, I beseech you.)—It is not however to be denied that they *are still in the power of the Church*, as those who may be *summoned to trial, punished and condemned with an anathema.*" "Such," says Mr. Horne, "are the dogmas of the Church of Rome, avowed in her accredited formularies ; and wherever she has been dominant and can with impunity act upon her principles, ecclesiastical history attests that her conduct has been and is conformable to these principles. It is an historical fact that these tenets remain to this day *unrescinded* by the Church and Court of modern Rome ; and further, that in Ireland these very intolerant principles are taught in the seminaries of education for Romish Priests." He then quotes from Dr. Delahogue's Treatise concerning the Church, the *text-book* at Maynooth College—"The Church, (i. e. the Romish Church) *retains her jurisdiction over all apostates, heretics and schismatics*, although they may not belong to her body ; as a military general has a right to decree the more severe punishments against a soldier who may have been struck off the muster roll."

f. The same is the tone held in Dens's famous system of Theology, a standard work of Roman Catholic Orthodoxy universally.

"Heretics, schismatics, apostates and all similar persons who have been baptized, are bound by those laws of the Church which concern them ; nor are they more released from her laws than subjects rebelling against their lawful prince are released from the laws of that prince." He proceeds :—

"It appears from the mind of the Universal Church, that she *does not* relax her laws in respect of heretics ; but as to their sins, she merely holds herself permissively, lest perhaps she might seem, with an open scandal of the faithful, to favour heresy ;" i. e. she prudently abstains from attempting to punish deserters when, in the attempt to do so, she would only compromise herself from inability to effect her object ! To the question—"Are heretics justly punished with death ?" the same system replies—"St. Thomas (Aquinas, an authority of the first order), answers *yes* : because forgers of money or other disturbers

of the state are justly punished with death; therefore also heretics, who *are forgers of the faith*, and, as experience testifies, grievously disturb the state." "This is confirmed," adds Dens; "for God, in the Old Testament, ordered the false prophets to be slain. Deut. xvii. 12. The same is *proved* from the condemnation of the 14th Article of John Huss in the Council of Constance." Dens's *Theologia Moralis et Dogmatica*, tome ii. pp. 280—289. Notable reasoning this; so might a rogue who had committed one theft, adduce it as a justification of a dozen similar thefts; or a villain who had perpetrated one murder, impudently allege it as argument why he might proceed to commit other similar deeds of violence and blood! Surely Roman Catholics have a way quite peculiar, of not only wresting Scripture to justify proceedings most abhorrent to its whole spirit and tenor, but of converting even their most atrocious crimes into pleas of defence and arguments of innocence! Our thieves and rogues might take lessons in ingenious casuistry from the holy fathers and angelic doctors of Popery!

But again—in the Bull of Pope Leo XII., for the Jubilee, 1825, dated at Rome, May 24, 1824, there is found startling evidence that even now, in our own times of light and general improvement, Rome is yet unchanged and in darkness dense as that of the middle ages; still grasping at her former predominancy and usurping the prerogatives of God as unblushingly as ever: thus speaks the Pope, successor of St. Peter—"During this year of Jubilee, we mercifully in the Lord, grant and impart the most plenary and complete indulgence, remission and pardon of all their sins, to all the faithful in Christ Jesus, of both sexes (mark this) who *are truly penitent and have confessed*, and *who have refreshed* themselves with the holy communion—provided, if Romans (by nativity) or inhabitants of the City, they shall have devoutly visited these Churches of the City, that of the blessed Peter and Paul, of St. John Lateran, and of St. Mary the greater, at least once a day, for 30 days, &c.; but if foreigners, for at least 15 days; provided also"—now mark—"that they shall have poured forth pious prayers to God for the exaltation of the Holy Church, the **EXTIRPATION** of **HERESIES**, the concord of the Catholic Princes, and the salvation and tranquillity of Christendom." Listen, ye thoughtless Protestants, who would charitably believe that Popery has become milder and more humane than once she was!

By the way, it may be as well to insert here the form of indulgence sold by the famous Tetzl, which roused Luther to that burning indignation that gave the first impulse to the Reformation. It is thus given by Hartwell Horne—"May our Lord Jesus Christ have mercy on thee and absolve thee, by the merits of his most holy passion; and I, by authority of His Apostles, Peter and Paul, and of *the most holy Pope*," (shudder ye not, my hearers, at the awful profanity of thus attributing to a poor mortal of clay, the sublimest character of the eternal God himself?)—"and of the most holy Pope, granted and committed unto me in these parts, do absolve thee, *first* from all ecclesiastical censures, and then,"—hear this, ye who are deluded to think a papal indulgence goes not beyond the censures of the Church and penalties on earth—"and then, from all thy sins, transgressions and

excesses, how enormous soever they be; even from such as are reserved for the cognizance of the holy see; and as far as the keys of the holy Church extend, I remit to thee all punishment which thou deservest in *purgatory on their account*; and I *restore* thee to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which thou didst possess at baptism;" now mark—"so that when thou diest, *the gates of punishment shall be shut and the gates of the Paradise of delights* shall be opened: and if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death: in the name of the Father, and of the Son and of the Holy Ghost. Amen." Seckendorf, *Comn: de Luther*: p. 14. Here is an indulgence with a witness, that not only provides so extensive a grace as this, but secures its effect at any distance of time, and whatever sin, of whatever amount or enormity, may have been committed in the interval! Can even Romish falsehood, audacity and impiety go further? Is not this, of a truth, the mark of the beast? "of the man of sin sitting in the temple of God, speaking great swelling words of vanity and shewing himself *that he is God*?" For, 'who can forgive sins but God only?' Another proof to our point we derive from Pope Adrian VI. one of the very best of the Roman Pontiffs, and who appears to have been really sincere in his desire to improve the condition and morals of the Church; himself, too, a man "of much sobriety and purity of manners," observes Milner. He was also a learned theologian and zealous against Luther and the Reformation. Now, in his brief to the imperial Diet at Nuremberg in 1523, speaking of the progress of the Reformation and of the contagion of his (Luther's) "poisoned tongue, that like a pestilence pervaded the country to a prodigious extent," he exhorts the Diet, or assembled Princes of Germany, "to be unanimous in their endeavour to *extinguish* this devouring flame of heresy, and IF THE ULCERATION AND EXTENT OF THE CANCER appeared to be such as to leave *no place for mild and lenient medicaments*, recourse," he says, "MUST BE HAD TO THE CAUTERY AND THE KNIFE," i. e. to the flame, the sword, and the gibbet! "As the Almighty inflicted CAPITAL PUNISHMENT on Dathan and Abiram *for their disobedience to the PRIEST*, so Peter, the head of the Apostles, denounced *sudden death* on Ananias and Sapphira; and so the ancestors of the German Princes, at the council of Constance, inflicted condign punishment on John Huss and Jerome of Prague!!" The rogue's and murderer's plea again!

In the same spirit writes the celebrated Popish Historian Pallavicini, blaming the moderation of Adrian—"The flames of their (the Protestants') TREASON were not to be extinguished by concessions, but QUENCHED BY SHOWERS OF BLOOD!!" Horresco referens, I shudder while repeating it! In like manner, Leo X. too, by his bull '*Exsurge Domine*,' condemned Luther "for teaching that *it is contrary to the will of the Spirit to burn heretics*!" And well he might, I repeat, if only the portentous antecedent be proved, which is laid down in a decree of Pope Boniface issued in 1294, that "it is altogether *necessary to salvation* for every human creature to be subject to the Roman Pontiff!!" Mark this, you who know not or forget the real character and actual doctrines of Popery!

In consonance with such a dogma, are such items as these, as we find them quoted in Jewell's Apology, and Downham of the Pope's supremacy—"The power of the Pope is greater than the power of any creature, for it reacheth to things in heaven, earth and hell!" "The Pope doth whatever he pleaseth, even things *unlawful*, and he IS MORE THAN GOD!" "Our Lord God the Pope: another God upon earth: the king of kings and the lord of lords." "The same is the dominion of God and the Pope." "To believe that our Lord God the Pope may not decree as he hath done, is to be accounted heretical!" Can blasphemy and portentous arrogance go beyond this? I trow not.

Cardinal Bellarmine, in chap. 23 of his 3rd Book, alleges *proofs* "that heretics may be condemned by the church to temporal punishments, and even be punished WITH DEATH; 1st, from Scripture; 2nd, from the laws of the Emperors; 3rd, from *the laws of the church*; 4th, from the testimony of the Fathers, and 5th, *from reason*!" This last consideration he argues under five propositions, the second of which runs thus: "Experience teaches us that there is *no other remedy*; for the church has advanced by degrees and tried every remedy. At first she only excommunicated; then she added fines, then exile; (tender and considerate mother!) at last she was *compelled* (afflicting as it, of course, was to her maternal heart!!) "to have RECOURSE TO DEATH; for *heretics despise excommunications* (blessed testimony!). If you threaten them with pecuniary fines, they neither fear God nor regard man. If you throw them into prison, or send them into exile, they corrupt their neighbours by their language, and those at a distance by their books, therefore the *only* remedy is TO SEND THEM SPEEDILY to their own place!!!"

The 3rd Canon of the 4th Lateran Council runs thus—"Impenitent heretics obstinately persevering in their heresy, *are to be put to death*!" Yes, and not only has Rome never rescinded this and similar laws, or disavowed the *principle* of persecution to the present hour, but, on the contrary, she has ever and anon shewn that her spirit is and ever must be persecuting. Witness the recent condemnation to death at Madeira, of Maria Joaquina, a *mother of seven children*, for her *religious principles alone*! Yes, Rome still thirsts for "the blood of the saints and witnessings of Jesus," and will shed it when and wherever she *dare*!

Dear hearers, have I not now sufficiently shewn, from her authoritative standards, creeds, catechisms, Papal Bulls, systems of Divinity, and the teachings of her most famous Saints, Cardinals and Doctors that the Papal Church recognizes, vindicates, and directly teaches the right, *nay the duty*, of religious persecution? and that she does this in the most unambiguous and open manner? though, with that artifice which is one of her distinguishing characteristics, she, while inflicting on dissidents from her faith, communion and discipline, the extremest severities and even death itself in every varied and horrid form, hypocritically—may I not rightly say it?—hypocritically insinuates that she does not *persecute*; but, recurring to the original etymology of a term cunningly adopted to give colour to her pretended maternity over the souls that God hath made *to be his own*, and taught and redeemed by his blessed Son from Heaven, but whom *she* has "corrupted

from the simplicity that is in Christ," and enthralled to the most debasing, impure, selfish, proud, covetous, cruel and murderous system, that ever pressed upon the minds and bodies of hapless men—though, I say, she thus hypocritically insinuates that she does not *persecute*, in the plain downright, commonsense meaning of the term, but only *pursues*, forsooth! or with maternal solicitude *follows after* her erring children; seeking by a little wholesome and merciful severity exercised on their perishing bodies, to rescue from fatal error and recover to a true faith and holy communion and to everlasting life, the never-dying souls of the deceived and wilful! Enough then, I trust, has been said to vindicate our commencing assertions, and to illustrate, as well, the working out, from the first principles assumed by the Roman Church, of her *theory* of persecution, and to establish, from her most accredited standards, her title to be held the *only* church professedly Christian *semper eadem*, 'always the same;' which never allows herself to correct her original errors, to gather light from the experience of ages, and to moderate the fiery zeal of youthful intemperance with the deliberative wisdom and indulgent gentleness of growing years. Proceed we now, therefore, to consider how Rome has actually carried out her theory, and to give historical illustration of her *practice* in persecution.

II. The Persecutions of Rome with reference to her practice. Such of you, my hearers, as are conversant with ecclesiastical History, and with the history of the Romish Church in particular, must well know that the difficulty here is not to find materials for our purpose, but to make a due selection sufficiently succinct for a single Lecture like the present. In truth, the details are so immense and so saturated with horrors that the mind is at once perplexed to choose, and so overwhelmed with sadness, so sickened with the cruel and heart-rending scenes it has contemplated, that it finds itself almost disabled from the necessary exercise of calmness and discrimination. For me, too, my impaired health and failing powers throw a farther difficulty in my way—which if I have not been able wholly to surmount, and to make always the very best selections that might with more leisure, firmer health and a better judgment have been made, I can only throw myself once more on your candour, and ask its most indulgent exercise in my favour. I shall confine myself to the histories of the Paulicians, Waldenses, Huguenots, Netherlanders, and Lollards, with some notice of the Inquisition.

1. The first specimen of Romish persecution on a large scale which I shall quote, shall be that of the Paulicians, so nick-named in the 9th century, as devoted to the study of the Epistles of St. Paul and to the pure doctrine taught therein. These people were *biblical* christians of Asia Minor, and spread over its six Provinces; their six principal churches, or places of worship, being called after those to whom St. Paul's Epistles had been addressed. Their growing importance roused the jealousy of the Greek Emperors, and these enacted upon them all the ferocity of those heathen tyrants, Galerius and Maximin, who had been the persecutors of the earlier Christians. "The divine and orthodox Emperors," says the bigoted Peter of Sicily, "added this virtue, that they ordered the Montanists and Manicheans" (so they calumniously termed these Biblical Christians) "to be capitally punished; and their books, where-

ever found, to be committed to the flames; also, that if any person was found to have secreted them, he too was to be put to death and his goods to be confiscated!" "False religion," as Milner well observes—and he should have added specifically, and with even more propriety, what he means in fact, every *corruption* of the true—"hates the light and supports itself by persecution, not by instruction;" whilst "the truth as it is in Jesus" always "*comes to the light of Sacred Scripture*, and exhibits that light plainly to the world by reading and expounding the Sacred Volume whence alone it derives its authority." Sylvanus, an eminent teaching minister among the Paulicians, was apprehended; and stones being put into the hands of his disciples they were required to kill their Pastor as the price of their own forgiveness! One only obeyed! and he, base miscreant, actually stoned to death, to save his own wretched life, his venerable instructor who had laboured in the Gospel for seven and twenty years! Yet see the wonderful ways in which God works his own holy purposes! "Simeon, the Greek officer sent to execute the imperial will, was so struck with the evidences of divine grace in the sufferers, that he embraced the faith he came to destroy, gave up the world with his sins, preached the Gospel, and died a martyr!" For 150 years the persecution raged, yet the blood of the martyrs was, as ever, the seed of the Church. At length Theodora, the same Empress who established image-worship, ransacked Asia for victims, and is reckoned to have slain by the gibbet, fire and sword, 100,000 persons! But how, methinks you enquire, how do we connect these imperial doings with Rome? very easily, thus—the cruelties and superstitions of Theodora received the applause of Nicholas, chosen Pope in 858. In a letter from himself "he highly approved her conduct and admired her on account of her *implicit obedience to the holy see*." What this admirable conduct was, we learn from the biographer of her son the Emperor Michael—"She resolved," says he, "to bring the Paulicians to the true faith—(mark the alternative) or—*cut them off root and branch*!" Pursuant to which resolve "she sent, not preachers to reason and teach, but noblemen and magistrates by whom some of those unhappy wretches were *crucified*, some put to the sword, and some thrown into the sea and drowned! In this way were slaughtered to the number of 100,000, and their goods and estates confiscated." So says Porphyrogenitus.

Now to this bloody business Pope Nicholas refers in his letter when he commends Theodora "for the manly vigour she exerted, *the Lord co-operating*" (*Domino cooperante*), as he blasphemously adds, "against obstinate and incorrigible heretics." Nor are we left in the smallest doubt of the share which Rome had in this awful tragedy—for the Pope, after telling the Empress, who like our Mary had changed the tender and compassionate heart of a woman into that of a merciless and blood-thirsty tyrant—"that the heretics dreaded and yet admired her resolution and steadiness in maintaining the purity of the Catholic faith," adds—"and why so? but because you followed the directions of the *Apostolic see*." Council Lab. Nic. Ep. xiv. The *instigation and direction* of the Holy See, then had initiated and effected the bloody tragedy of the Paulician persecution; so truly was Anti-Christian tyranny even now established at Rome.

One of the most interesting chapters in the history of those similar struggles maintained, in various countries and at various periods of time, by men imbued with and valiant for Scriptural truth and gospel liberty and Christian purity, against the dominant power and arrogant assumptions and cruel persecutions of Rome, is certainly that of the Waldenses or evangelical Churches of the Vaudois, who first inhabited the valleys of Piedmont in Italy and of Lucerne and Angrogne in Switzerland, and who subsequently, in the 12th century, under the teaching of Peter Waldo of Lyons, spread over Picardy, Languedoc, Dauphine, and great part of the South of France, and at length reached into Bohemia and along the Rhine in Germany, and from whom churches were planted in Bulgaria, Hungary and the neighbouring Provinces, which were flourishing in the 13th century. In Bohemia alone there were 80,000 in the early part of the 14th century. In fact, "almost through Europe," as Milner writes, "Waldenses were to be found; and were treated as the offscouring of the earth, and as a people against whom all the power and wisdom of the world were united." "Their external history, indeed," he remarks, "is little else than a series of persecutions. That which raged against them in the former part of the 13th century was an assemblage of everything cruel, perfidious, indecent and detestable." The sole grounds on which the Waldenses were pursued were their truly Scriptural and evangelical doctrines, discipline and practice; their assertion of Holy Scripture alone as the rule of faith and life, and the sole authority in religious controversies: their steady testimony against all the chief corruptions and errors of Romanism. Their manner of life was eminently simple, peaceful and pure—they were, as a body, "men of whom the world was not worthy;" and like similar worthies of older days, and for the same reasons, they were subjected to the cruellest persecutions by holy and merciful "Mother Church!"

The inquisitor Reinerius, indeed, owns that "the Waldenses were the most formidable enemies of the Church of Rome, because," saith he, "they have a great appearance of godliness, they live righteously before men, believe rightly of God in all things, and hold all the articles of the Creed; *yet they hate and revile the Church*" (*of Rome*.) Yes, there was the offence, and for that offence they were to be cut off from the earth and *were*, by hundreds of thousands!

"In 1178," I quote from Milner, "the same Lewis and Henry (Emperors of Germany) who had 16 years before, in so unkingly a manner, given their power and strength to the beast (Rev. xvii. 13), hearing that the Albigenses* grew in numbers, determined to attack them by the sword, but afterwards thought it more prudent to employ preachers," Romanist, of course: "they sent to them several Bishops and ecclesiastics, and employed Raymond, Count of Toulouse, and other noblemen to expel the refractory! Commissioners, too, were sent, who exacted an oath of the Catholics obliging them to give information against the *heretics*, great numbers of whom were in this way discovered." The inhabitants of Toulouse, Carcassonne, Beziers, Narbonne, Avignon and

* This was only another name for the same people, from the town of Albi in the South of France where they greatly flourished.

many other cities were exposed to a persecution as cruel and atrocious as any recorded in history. It was to subdue the Waldenses or Albigenses that the accursed Inquisition was first instituted by Innocent the 3rd; "and the commencement of the 13th century saw thousands of persons hanged or burnt by many diabolical devices, whose sole crime was that they trusted only in Jesus Christ for salvation, and renounced all the vain hopes of self-righteous idolatry and superstition." Innocent, however, first tried the effect of priestly persuasion, and sent two monks, Peter de Chateaufort and Dominic, the famous, or rather as Milner justly styles him, 'infamous' founder of the Dominicans and deviser of the Inquisition," to preach to them. One of them was assassinated, *while acting as an inquisitor*, in a tumult of the people. Count Raymond being accused of being privy to the deed, his procedure thereupon, both in vindication and protection of his calumniated and oppressed subjects, precipitated the measures of the Pope, affording him the pretext he sought for commencing his most cruel and unjust persecution of an unoffending community. "From 1206, when the Inquisition was instituted, to 1228, a period of only 22 years, the havoc made among these helpless people was so great that it was found impossible to find sufficient means to buy stone and mortar to build prisons for them or to defray the expense of their subsistence while under examination!"

After various preliminary artifices and stratagems of violence, Innocent issued a bull in which he actually promised paradise to all who should bear arms for only 40 days against the Albigenses!—"We promise," he says, "to all those who shall take up arms to revenge the murder"—so he terms the accidental death, in a popular tumult excited by his own odious and iniquitous conduct as an inquisitor, of Peter de Chateaufort—"the pardon and remission of their sins. And since we are not to keep faith," (mark this ye who revile as calumniators those who most truly charge the doctrine upon Popery) "*since we are not to keep faith with those who do not keep it with God*, (specious and hollow pretence!) we would have all to understand that every person who is bound to the said Earl Raymond by oath of allegiance, or by any other way, is absolved by apostolical authority from such obligations; and it is lawful for any Roman Catholic to persecute the said Earl, and to seize upon his country, &c." (Mark this, too, such as unblushingly deny the Pope's claim to absolve subjects from their allegiance to a lawful sovereign!) The Bull proceeds—"We exhort you to endeavour to *destroy* the wicked heresy of the Albigenses, and to do this with *more rigour than you would use towards the Saracens (or Muhammadans themselves)*: persecute them with a strong hand; deprive them of their lands and possessions; banish them, and put the Roman Catholics in their room!" The terms of the Bull name not death, indeed; but none knew better than Innocent that an infuriated soldiery were little likely to abstain from deeds of blood, when once let loose, urged at the same time by cupidity and superstitious zeal, upon a defenceless people.—"The French Barons hastened to do the bidding of the Pope, and 300,000 warrior pilgrims of the cross," so blasphemously called, "filled the country with carnage and violence and

confusion." One who is not versed in history of this kind, can scarcely (as Milner well remarks), "conceive the scenes of baseness, perfidy, barbarity, indecency and hypocrisy over which Innocent," this successor of St. Peter, "presided," and which were conducted partly by his own legates and partly by the infamous Simon de Montfort. The Castle of Menerbe, for want of water, was compelled to surrender to the Papal Legate, who in conjunction with De Montfort, caused a great fire to be kindled in which were burnt alive 140 persons of both sexes!"

Francis Borelli, a monk inquisitor, armed with a bull from Clement VII. in 1380, engaged in this "cruel warfare; and he delivered 150 persons to the secular power to be burnt at Grenoble. In the valley of Fraissinière and the neighbourhood, he apprehended 80 persons, who also were burned! About 1400, the persecutors attacked the valley of Pragela; the poor people, in the depth of winter, retreated to one of the highest mounts of the Alps, the mothers carrying cradles with infants, and leading by the hand those little ones who were able to walk. Many of them were murdered, others starved to death; 180 children were found dead of cold and hunger in their cradles, and the greatest part of the mothers died soon after!"

"In the valley of Loyse 400 little children were found suffocated in their cradles, or in the arms of their deceased mothers, in consequence of a great quantity of wood being placed at the entrance of the caves, and set on fire! Above 3000 persons belonging to the valley were destroyed, and this righteous people in *that* place exterminated. The Calabrian Waldenses also were entirely exterminated: the viceroy of Naples appeared in person to prosecute the diabolical business of the Pope. The most barbarous cruelties were inflicted on many; some were tortured, and the whole apparatus of Pagan persecution was revived in the South of Italy. To give you an individual instance—

"A youth named Samson defended himself a long time against those who came to apprehend him: but being wounded he was at length taken, and led to the top of a tower. 'Confess yourself to a Priest here present,' said the persecutors, 'before you be thrown down.' 'I have already,' said Samson, 'confessed myself to God.' 'Throw him down from the tower,' said the inquisitor! The next day the viceroy passing below, saw the poor youth yet alive, with his bones broken. He kicked him with his foot on the head, saying—is the dog yet alive? Give him to the hogs to eat!"

In the year 1650, a jubilee was celebrated at Rome, and it was as usual, a season for exciting the members of the Romish Church to renewed zeal against all who opposed her doctrines. The council "for propagating the faith and extirpating heretics," established subordinate institutions in the principal cities of France and Italy, associating therein many *females of rank and influence!*

One of them was founded at Turin. After various acts of vexation and encroachment, a mandate was issued from the Council in 1655, by which, during a season of uncommon severity, all the inhabitants of Lucerne and the more open districts were commanded to abandon their dwellings and property, and to retire to the mountains within three days unless they would conform to popery! Not one hesitated: they

forsook their homes, and wading through the snow, with difficulty crossed the torrents to the place assigned for their retreat. But their persecutors, though disappointed of a pretext, would not relinquish their bloody designs. In the month of April, an army of 15,000 men entered the valleys, and under the pretence of being satisfied with the submission of the inhabitants, gained access to many of the villages and towns. In a few days the signal for a general massacre was given, and the most cruel torments were inflicted on all who, trusting to the professions of peace, had not finally retired to the remotest and most inaccessible districts." So Milner. "Thousands" says Mr. Gilly, "were massacred and put to death, with tortures of a more horrid and revolting nature than any recorded of the Spanish inquisition; and the most barbarous cruelty was united to indecencies the most brutal and profligate. The very recital of these scenes would be sufficient to make the book that contained it a scorn and a horror to society." "This picture," subjoins Milner, "is not too strongly coloured; nor is there any ground to entertain doubts as to the correctness of these details; for they are authenticated beyond dispute." In one village alone, the mutilated remains of 150 women and children presented indisputable evidence of the extent to which Popish cruelty had been carried. In the University of Cambridge is preserved the original and well attested declaration of one of the officers employed on this expedition, who refers to the "horrid atrocities" which had been committed, and states that he heard the General, the Marquess di Pianesa, issue orders that 'no quarter should be given to the poor Waldenses, *because the Duke of Savoy* was resolved to have none of this religion in his dominions!'

"These massacres, systematically arranged by '*councils for the extirpation of heretics*!' and deliberately carried into effect in the manner described, are not to be ranked with the military excesses consequent on the horrors of active warfare, and committed in a moment of excited animosity: there is no point of similarity; these cruelties must be referred to inquisitors and priests, who finding their exhortation of no avail, determined to use violence to effect the ends they had in view. The depraved passions of the military were as completely instruments in their hands, as the stake and the rack in other countries. In some instances, the monks who accompanied the army became themselves the executioners."

In Alsace and along the Rhine, the Gospel was preached with a powerful effusion of the Holy Spirit; (i. e. by Woldo and his adherents;) persecutions ensued, and 35 citizens of Mentz were burned *at one fire* in the city of Bingen, and at Mentz itself 18. The Bishop of Mentz was very active in these persecutions, and the Bishop of Strasburg was not inferior to him in vindictive zeal; for through his means 80 persons were burned in that city.

"In 1209, when Beziers was taken by assault, 15,000 inhabitants, according to Arnold the Cistercian Monk, or 60,000 according to Mezerai and others, were put to the sword. The blood ran in torrents down the streets. The Cistercian Monk was asked before the city was taken, how he could separate the heretics from the Catholics? he replied—" *kill all; God will know his own!*" "From 1209 to 1229,

nothing was seen but massacres and tortures : Religion was overthrown ; knowledge extinguished, and humanity trodden under foot." Howitt.

"Lavour was stormed in 1211. The governor was hanged on a gibbet, and his body thrown into a well ; 80 gentlemen who had surrendered, were put to death in cold blood ; 400 of the inhabitants, who had escaped the general carnage, were afterwards burned alive." Essays on Romanism.

Under these inflictions, Languedoc became a desert ; its cities were burned, its inhabitants swept away with fire and sword ; 100,000 Albigeois were computed to have fallen in one massacre !

But time and heart would fail me to give you any thing like an adequate outline and specimen of the persecuting spirit of Rome exercised upon the hapless Waldenses, during five or six successive centuries. "In this holy war," referring to that commenced by Innocent the 3rd, "which raged for nearly 40 years, about a *million* of human lives in France alone were sacrificed, and at least *two* millions in the valleys and elsewhere, amidst circumstances of greater horror and barbarity than any other annals since the beginning of the world can furnish." Essays on Romanism, p. 392.

Such were the appalling atrocities of Romish persecution exercised against the Waldenses and Albigenes ; and with what result as to their so called heresy, let the wise and moderate historian Du Thou testify—"Against the Waldenses, when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, at length complete armies were raised, and a war of no less weight than had before been waged against the Saracens was decreed ; the event of which was that they were rather slain, put to flight, spoiled every where of their goods and dignities, and dispersed here and there, than convinced of their error and repenting of it." And, to leave religion and humanity wholly out of consideration, all common sense and a moderate knowledge of human nature would have foretold the utter inefficiency of force and violence in matters of reason, conscience and will.

Next I proceed to make only a very summary review of some other distinguished Romish persecutions, carried on in the same spirit and on the same pretences. And *first*, of the operations of the inquisition in Spain, where methods of torture were infinitely varied, and too dreadful to be borne even in the recital. With the inquisitors, indeed, it was a matter of science, and is treated of in a volume to be found in the libraries in Europe—THE ART OF TORTURE,—in which the most ingenious modes of producing physical agony are detailed with the coolest accuracy. "I recollect," says Howitt, "the horror with which a friend of mine opened this book in the library of the Earl of Shrewsbury at Alten." And this Earl is yet a Papist!!

I here notice Shoberl's valuable new work, entitled *Persecutions of Popery*, in which I find the following description of an instrument of torture, found in a Spanish monastery so recently as the year 1808 :—"In a recess in a subterraneous vault, contiguous to the private hall for examinations, stood a wooden figure, made by the hands of monks, and representing the Virgin Mary. A gilded glory encom-

passed her head, and in her right hand she held a banner. It struck us all, at first sight, that, notwithstanding the silken robe descending, on each side, in ample folds from her shoulders, she should wear a sort of cuirass. On closer scrutiny, it appeared that the forepart of the body was stuck full of extremely sharp nails and small narrow knife-blades, with the points of both turned towards the spectator. The arms and hands were joined, and the machinery behind the partition set the figure in motion. One of the servants of the Inquisition was compelled, by command of the General, to work the machine, as he termed it. When the figure extended her arms, as though to press some one most lovingly to her heart, the well-filled knapsack of a Polish grenadier was made to supply the place of a living victim. The statue hugged it closer and closer; and when the attendant, agreeably to orders, made the figure unclasp her arms and return to her former position, the knapsack was perforated to the depth of two or three inches, and remained hanging on the points of the nails and knife-blades. To such an infernal purpose, and in a building erected in honour of the true faith, was the Madonna rendered subservient!—she, the immaculate and the blessed, who transfused celestial grace into the pencils of the greatest painters, and the highest charm of which art is susceptible into the works of the most eminent sculptors!—One of the familiars (as they are called) of the Inquisition, gave us an account of the customary mode of proceeding in using this machine. The substance of his Report was as follows:—Persons accused of heresy, or of blaspheming God or the saints, and obstinately refusing to confess their guilt, were conducted into the cellar, at the further end of which numerous lamps, placed round a recess, threw a variegated light on the gilded glory, and on the head of the figure and the flag in her right hand. At a little altar, standing opposite to her, and hung with black, the prisoner received the sacrament; and two ecclesiastics earnestly admonished him, in the presence of the Mother of God, to make a confession. ‘See,’ said they, ‘how lovingly the blessed Virgin opens her arms to thee!—on her bosom thy hardened heart will be melted—there thou wilt confess.’ All at once the figure began to raise her extended arms—the prisoner, overwhelmed with astonishment, was led to her embraces—she drew him nearer and nearer, pressed him almost imperceptibly closer and closer, till the spikes and knives pierced his breast. Either agony and terror extorted a confession from the writhing wretch; or, if he still withheld it, he remained insensible in the arms of the figure, while the blood trickled from a hundred small but not mortal wounds. Oil and healing balsam were applied to them; and on a carpet spread at the feet of the figure, in the vault now brilliantly lighted up, he was left to come to himself. If this experiment failed, he was remanded to his dungeon, there, probably, to await fresh torments. It deserves remark, that the barbarians, by a perversion of language worthy of Satan himself, gave this machine of torture the appellation of *Madre dolorosa*—though not the *afflicted*, but the *afflicting* mother.”

Yes, Protestants, and the Romish Church—if it be not blasphemy to give the name of Church, (a term borrowed from the appellation

of our holy and merciful Saviour,) to a spiritual harlot so “drunk with the blood of the Saints”—the Church, as Townsend writes, referring to the secrecy and silence of its favourite the *Holy Office*—“the Church, sent forth her emissaries to detect the thinker—to discover whispers—to interpret sighs—to listen to the groans of the thoughtful when the iron entered most deeply into the soul; and thus to elicit heresy where the unconscious Christian had not even suspected its existence. It made inquisition for the movements of the spirits of its victims—it proclaimed the *wretch* to be a *heretic*; it denounced the heretic as the most infamous of the human race.” Such, too, is the appalling deterioration wrought upon human character by the influence of priestly denunciation, ignorant superstition, and the habit of witnessing scenes of cruelty and blood, that these come in the end to be occasions of festivity and pastime! “So great a treat did Spaniards formerly consider the *Auto da fé*’s or public burnings of heretics, that Llorente states that on February 25th, 1560, one was celebrated by the inquisitors of Toledo, in which several persons were burnt, and a great number subjected to penances;” and this was performed—wherefore, think ye? “to *entertain* the new queen Elizabeth, daughter of Henry II. of France, a *girl of 13 years of age*!” Philip II. superintended the burning of as many as 18 of the Spanish nobility at one *Auto da fé* or act of faith; (Romish faith, thank God, not ours!) so completely may priestcraft brutalize a nation! And so completely has this devilish exhibition stamped the Spanish character, naturally ardent and chivalric, with gloomy horror, that both Llorente and Limborch represent “*Ladies* witnessing the agonizing tortures of men and women expiring in flames, *with transports of delight*.” Llorente calculates that in 119 years “the Inquisition deprived Spain of three million of inhabitants!” Mariana says, that “170,000 families were banished and the rest sold for slaves.” Torquemada, on being made inquisitor, signalized his entrance on the office, by burning in one day no fewer than 2,000 persons! and Mr. Blanco White informs us that, “from the most moderate calculations, founded on authentic papers and sure data, it appears that in Spain, between 1481 and 1809, or a period of only 328 years, not fewer than 31,912 persons had been burned at the stake, (an average of nearly 100 per annum!) while 291,450 having recanted, were condemned to lesser punishments, involving, however, utter ruin and destitution!” The cruelties (there and in Portugal) practised on the *Jews* to compel them to embrace a religion which was thus represented as only fit for devils, makes one’s blood boil to read them. The victims in various quarters of the world are estimated *at some millions*!!!

An instance: the Physician Orobio, a Jew, was tortured thus according to his own narration—“The place was a large underground room arched, and the walls covered with black hangings. At one end was an enclosed place, where sat at a table the inquisitor and a notary; so that the place seemed the very mansion of death, every thing appearing terrible and awful. After some preliminary torments, such as tying my thumbs with small cords till the blood spouted out from beneath the nails, they fastened me, still with small cords, by means of little iron pulleys, to a wall as I sat on a bench; then drawing the cords which

fastened my fingers and toes with great violence, they drew the bench from under me and left me suspended in the strings till I seemed dissolving in flame, such was the agony. Then they brought a sort of ladder and struck it against my shins, giving five strokes at once, under the exquisite pain of which I fainted away. They then screwed up the cords with fresh violence and tied others so near that they slid into the gashes the first had made, and produced such an effusion of blood that they supposed me dying. On finding, however, that I was not, they repeated the torture once again, and then remanded me to my cell." "To imagine *men* practising these cruelties on *men*, and that in the outraged name of Christ the fountain of mercy and love, is revolting enough; but to read of them mangling, dislocating, and dashing to pieces the delicate frames of young and lovely women, of which Llorente gives various instances, puts the climax to our abhorrent indignation. Such was the treatment of Jane Bohorques and her attendant, a young Lutheran girl, afterwards burnt at an *Auto da fé*!" Howitt.

An *Auto da fé*, in which a poor man was burnt to death, took place at Valencia no longer back than 1826; and wherever Popery can venture to revive her fires, unchecked by the civil power or the spirit of a people, assuredly she will—for is she not infallible and therefore unchangeable, *semper eadem*, always the same? The inquisition was carried to South America, to follow up the demoniacal system in the new world which had been practised in the old. Some of my hearers may recollect the harrowing anecdote of a Cacique or Indian chief, who—stretched on a bed of fire, while a Priest was holding up a crucifix and exhorting him to become a Christian ere he died, and promising heaven if he did—stopped the priest to enquire if there were any Spaniards in the heaven he spoke of? O yes, it is full of them, was the reply—whereupon, turning away his face, the tortured heathen exclaimed, in his dying agony—then I will never go there, and expired! well might he deem the heaven of Spanish Papists to be a hell!

"A Mahomedan from Morocco had embraced Christianity in Spain, but observing that the Christians were more vicious and corrupt than the Moors he had left, he happened to say that the Mahometan Law seemed to him better than the Christian. For this the good fathers laid hold of him, thrust him into jail and used him so cruelly, that he said publicly, even when in confinement, that he never repented of his Christianity from the day he was baptized till after he had been in the Inquisition, where he was forced *against his will* to behold all manner of violence and injustice; *e. g.*

"A prisoner in the inquisition coughed—the jailer came and admonished him to forbear, because it was unlawful to make any noise. He answered, it was not in his power. They admonished him, however, to cease coughing, and because he did not or rather could not, they cruelly beat him. This increased his cough, for which they beat him so often that at last he died of the pain and anguish of the infliction!" In short, Protestants, the artifices and deceptions, the indecencies and cruelties, the atrocious barbarities of every kind and manner, the confiscations of property, the violations of all the ties of nature and the sweet cha-

rities of humanity, practised in the holy and insulted name of mercy and religion were such, that to give you even a faint outline of them would be impossible in a limited time, and if possible too revolting to the feelings to be endured.

Innumerable also are the proofs, numerous in fact as the cases of accusation and torture, of the utter inutility of all violent measures in matters of religion and conscience. They cannot possibly convince the understanding or win the heart; they can only *ensnare* human weakness to a temporising hypocrisy that debases the character without altering the faith of the mind. Thus—

“A clergyman of the name of Benanat, a resident of Villa Franca del Panades, in Catalonia, whilst a prisoner and condemned to the flames for heresy, together with two companions, consented to be placed on the faggots rather than retract his (asserted) errors; but when one of his sides was scorched, and the pain had become so great that he could no longer endure it, he cried out to be removed, and that he was ready to abjure. He was consequently taken down, and on abjuring reconciled to the church. But fourteen years afterwards, it was discovered that he had continued in his former erroneous views! Imprisoned a second time and placed on the burning pile, he died persisting in his “contumacy;” as, “in consequence of having relapsed, he had now no pardon to expect.” Inquisition unmasked.

Come we now to the low countries, or Netherlands, and to France. In the former, the Duke of Alva alone *boasted* of having put to death 18,000 Protestants! and Grotius reckons the whole number at 100,000! Nay, even Father Paul himself computes, “that from the time the edict of Charles V. was promulgated, there had been 50,000 persons hanged, beheaded, or burnt alive on account of religion, and in France a great number.” In this latter country, the “massacre of St. Bartholomew will remain to the end of time, in characters of infamy, on the history of France and of the Romish Church. This horrid carnage, which was an attempt, at one and the same moment throughout the whole country, to exterminate the Protestants, began August 24th, 1572. The queen of Navarre was poisoned by order of the court. About daybreak,” says Du Thou, “on the tolling of the great bell of St. Germain’s Church, the butchery began. Coligni, admiral of France, was basely murdered in his own house.” After this the murderers ravaged the whole city, and butchered in seven days 10,000 lords, gentlemen, and people of rank, according to Davila; while even Bossuet allows 6,000. The streets and passages resounded with the tumult of those who met for murder and plunder; the groans of the dying and the shrieks of those about to be butchered, were every where heard. The bodies of the slain were thrown out of the windows and the courts and chambers filled with them; the dead bodies of others were dragged along the streets, blood running in torrents along the channels! The carnage continued seven days. From Paris the massacre extended over the whole kingdom. In Meaux, Orleans, Angers, Troyes, Bourges, La Charité, the same scenes were enacted, and especially at Lyons, where they inhumanly destroyed above 800 Protestants, children hanging on their mothers’ necks, parents embracing their children! In the provin-

ces, altogether, not fewer than 40,000 were destroyed ! “ The soldiers and very executioners refused,” says a detailed account in the 1st vol. of the *Harleian Miscellany*, “ to partake in this hellish carnage ; and the butchers and lowest populace, all good Catholics, were admitted to the prisons, where they chopped off the hands, feet and noses of the captives and derided their agonies as they mangled them ! ” Did the church repudiate the deed ? You shall hear.—“ When the news arrived at Rome, where the letters of the Pope’s Legate, read to the assembled cardinals, gave assurance that all this was done by the command of the king, the joy was excessive ; and it was instantly decreed that the Pope and cardinals should march in solemn procession to the Church of St. Mark, and return thanks to God for so great a blessing conferred on the See of Rome and the Christian world ! that high mass should be celebrated, the Pope and all his cardinals attending, and a jubilee proclaimed throughout the Christian world.” The cannon of the Castle of St. Angelo were fired, and the city illuminated as for a splendid victory ! and the Legate was instructed to congratulate the king on the success of a scheme “ so long meditated and so happily executed, for the good of religion ! ” Oh much abused Religion of heaven ! what sayest thou of the blasphemy ?

In the same spirit it was that, in England also, in 1605, a considerable body of Papists of rank and education, acting under the advice of a Jesuit, and *in obedience to the Papal bulls*, deliberately planned the massacre of the King, the royal family and the whole of the nobility at one blow ; and that forty years after, in Ireland, about 50,000 Protestants *were* actually massacred in the course of a few weeks !

In England, during four years of the reign of Mary, justly styled the bloody Mary, and who had united herself in marriage to Philip of Spain, in order to strengthen the Papal cause, there were destroyed by imprisonment, tortures, famine and fire, of men, women and children almost the number of 400 ; 288 were burnt alive in different parts of the kingdom “ not at once nor by a single act of precipitate fury, but deliberately, gradually, and successively, month after month, with unsatiated and unrelenting repetition and perseverance. They are thus enumerated—one archbishop, four bishops, twenty-one clergymen, *fifty-five women, four children*, and above 200 other persons, all burnt to death in the face of day for their religious opinions ! ‘ What say you to the sacrament of the altar ? ’ was the most usual interrogation ; and if a poor woman replied, that she believed the bread to be still bread, the instant sentence was *to be burnt to death !* ” In the same way *throughout* the Romish persecutions. Thus a Popish writer himself says,—“ It much strengthens the Waldenses that, their heresy excepted, they generally live a purer life than other Christians. They never swear (i. e. take oaths,) but by compulsion, and seldom take the name of God in vain ; they fulfil their promises with good faith, &c. Liebenstein, a Dominican, similarly says,—“ I say that in morals and life they are good ; true in words, and unanimous in brotherly love ; but *their faith* is incorrigible and vile.” Usher.

The same was the case with the Lollards, whose persecutions were endured for reading the Sacred Scripture in their own language, deny-

ing the absurd and impious doctrine of transubstantiation and the sacrifice of the mass, refusing to worship images of the saints, and the like ; and for denying the Pope “ to be the key-bearer and porter of eternal life and death, bearing the place and person not of a mere man, but of *true God here in earth*,” as the Canons of Arundel, in 1409, blasphemously enuntiate it ; while, *at this very time* there were actually *two* Popes openly excommunicating and anathematizing each other, and at length *both* were declared heretics by the Council of Pisa the same year ! Lollards, so called by their persecutors, were punished for far lighter things even than denying the popish doctrines : e. g. One Margery Backster was accused and *condemned* for having had a brass pot over the fire with a piece of bacon and some oat-meal in it on the first Saturday in Lent !!

Among the circumstances of barbarity attending the persecutions of these good people and true Christians, may be given the following as a specimen. One William Tylsworth was burned for heresy, and his only daughter was compelled with her own hands to set fire to the pile which consumed her father ! What Romanist dare talk of the abomination of Sati, after this, and accuse the Pagan Hindus of outraging the charities of nature ?

John Brown, of Ashford, was fellow passenger with a priest on board a Gravesend barge. Brown, happening to sit too near the proud priest, was rebuked for his audacity by the enquiry—“ Dost thou know who I am ? ” “ No,” said Brown, I know not what you are. “ I tell thee I am a priest.” “ What, sir, are you a parson, a vicar, or a lady’s chaplain ? ” “ No, I am a soul-priest ; I sing for souls ; (meaning that he sang masses to deliver souls from purgatory !) “ I pray you, sir,” asked Brown, “ where do you find the soul when you go to mass ? ” “ I cannot tell thee,” said the priest. “ I pray you where do you leave it, sir, when the mass is done ? ” “ I cannot tell thee,” replied the priest again. “ Then you can neither tell where you find it when you go to mass, nor where you leave it when the mass is done ; how then can you save the soul ? ” “ Go thy way,” said the priest, “ thou art a heretic, and I will be even with thee ! ” And so he was ; for, “ on his information, poor Brown was taken by a Bailiff and others of the *Bishop’s servants*, and carried away from his wife and family, they knowing not whither, to Canterbury ; where he was kept forty days in prison, and through the cruel handling of the Archbishop, and of Fisher, Bishop of Rochester, was piteously treated,” says Fox ; “ his bare feet being set upon hot burning coals and burnt to the bones, to make him deny his faith ; which, however, he would not do, and was at length burned to death ! ”

Thomas Mann was burned, the same year, for denying the mass. He was delivered over, with the customary affectation of reluctance to shed blood, to the secular arm, in the presence of the sheriff, with this hypocritical warrant—“ We desire, in the bowels of our Lord Jesus Christ, that thy punishment, on this account, may be so moderate, that there be no rigour nor want of mildness, but that all may be done for the salvation and welfare of thy soul ! ” The sheriff received the prisoner at the back door of the Bishop’s house, the chancellor protesting to

the sheriff that *he* had no power to put him to death, and *therefore*, (mark the *therefore*, and judge if the pretence were not the most detestable hypocrisy!) *therefore* he desired the sheriff to take him as a relapsed and condemned heretic, and see him punished, *but without death*. The sheriff however knew what was meant, and receiving no order for his deliverance,—but the writ being issued for his execution,—immediately carried him to Smithfield, and there burnt him! Thus, as Caiaphas and his pharisaical associates said to Pilate—“it is not lawful for *us* to put any man to death; but, if *thou* let this man go, thou art not Cæsar’s friend”—so these merciful Romanists delivered their victim to the magistrate, knowing that he *must*, by *their* very sentence, put him to death; yet pretended they were unwilling his *blood* should be shed!

The wife of a burgess of Perth, in Cardinal Beaton’s time, was accused, because in the pains of child-birth she was not accustomed to call upon the Virgin Mary, but only upon God for Jesus Christ’s sake; and for this, and for *eating of a goose* on a fast day, she was condemned to suffer death! She was taken to the water side to be *drowned*, and although she had her child at the breast, the unmerciful hearts of her persecutors were unmoved; the child was taken from her, and she was instantly drowned!

The celebrated Anne Askew was put to the rack, and when the Lieutenant of the Tower, Sir Anthony Knivett, refused to have the torture repeated on her, the chancellor Wriothesley, and Rich, one of the council, threw off their gowns and worked the rack themselves!

Many similar atrocities are recorded, confirmed by the public records of the kingdom. The amount of suffering and extent of its infliction must have been very great; for the persecution was general throughout the kingdom, from 1399 to the Reformation.

But enough—heart and time fail for the further exhibition of the Romish church “drunk with the blood of the saints and the martyrs of Jesus!” Surely, I have said more than enough to convict Popery of being the most bloody, ferocious, merciless and barbarous of all the embodiments of diabolic fury and malignity that have ever originated in hell and boiled forth in devastation and misery upon earth!

III.—But I cannot satisfy myself without now offering some practical reflections upon this most horrifying and awful review.

And *first*, “other sects, even amongst Christians, it must with shame and grief be admitted, have not been always or altogether free from the charge of persecution. But Rome only has *stereotyped* the theory in her very standards, and carried it out in her invariable practice, *wherever she has been able to do so*; and that with a zeal, a pertinacity, a deliberation, an artifice and an hypocrisy without parallel in the worst pages of even heathen history. Popery, from her first establishment, has been intolerant; she continued intolerant for ten centuries, and she is up to this moment intolerant wherever she can with safety follow her own inclinations; whereas it will not, cannot be denied, that “wherever the Reformation has planted itself, there penal inflictions for religious opinions have almost entirely vanished away.” If they any where yet exist, it is but in most mitigated forms, and only where the church has allied herself to the state, and so deprived herself of

perfect *freedom of action*, as well as infected herself with the fatal poison of that *exclusive* spirit in which all persecution originates. Meanwhile, free Protestant churches, "who have kept themselves pure, and have not committed fornication with the kings of the earth," adulterously abandoning the *one* Lord, maker and husband of his church, for the alliance of those "whose breath is in their nostrils"—these have been largely, we trust, disinfected of the evil spirit of persecution. But Rome retains to this day all her exclusiveness, all her corruptions of evangelical doctrine, discipline, and morals; has rescinded *none* of her intolerant decrees; and still holds it "altogether necessary to salvation for every human creature to be subject to the Roman Pontiff." (Decree of Boniface, A. D. 1294). No Protestant church now holds salvation to be found only within its own pale; not even, as a body, the very worst and proudest of the proud and lordly *state* churches: and this is a sufficient answer to the charge of persecution as made by Romanists against *some* of the Reformers individually, or some reformed bodies collectively. Persecution is a necessary consequence of Romanist principles; it is in direct hostility to those of Protestants; and the consequence is, that whilst Protestants have—with increasing light and the growth of mind and piety, as the principles of the Bible are better understood and more largely enforced upon the conscience—been yearly growing in moderation, liberality and mutual love, attaching less and less importance to mere differences of opinion, or ritual or government, Romanists are yet as dark as in the dark ages; Rome as exclusive, intolerant and superstitious as she ever was even before the Reformation. In fact, she cannot cease to persecute, (if she have the power,) *unless she first change her creed*, and first of all its fundamental falsity of *exclusive salvation*—unless she give her people the right of reading and interpreting the Holy Scriptures for themselves; unless, in short, she cease to be Rome! No justly reasoning man will venture to deny this, if he allow his understanding and his conscience to guide him, fearless of consequences.

2dly. It follows naturally on the preceding remarks, that to stereotype the opinions of one age for all subsequent ones, is as irrational as it has ever been fatal to truth, piety and humanity. Thence, to my mind, it follows as a self-evident corollary that the maxim of Chillingworth ought ever to be held the watch-word of Evangelical Christians—"The Bible, and the Bible alone, the religion of Protestants." The holy Scriptures are at once simple enough for the narrowest intellect, and sublime enough for the most cultivated and expanded: they grow, in fact, and expand, so to speak, with the understandings of thinking men. Popery shrivels into nothing before the beams of biblical illumination; she cannot stand the light, and therefore she withholds the Sacred Scriptures from her subjects and slaves; else, she knows well, they would soon read there her foul portraiture as drawn by the unerring pencil of the Eternal Spirit; would be able to find nothing in the Bible of Popes or Cardinals, Priests or Monks; of wafer-Gods or holy water, crucifixes or rosaries; of penances and will-worship; of prayers in an unknown tongue, and breviaries for testaments; of mariolatry or hagiolatry; of purgatory and masses; of Peter, Prince of Apostles; of

councils and Fathers; of tradition and celibacy of the clergy, and a hundred other trumpery things besides, that Rome has borrowed, dishonestly borrowed without acknowledgment, from heathenism, till heathens themselves could scarcely tell which is the original. But Protestants have nothing to fear from the Bible, and therefore they study it for themselves, print it for the world, and distribute it over the whole earth by the million. By the light of the Bible Protestants have long been, and still are, gradually emancipating themselves from antiquated errors, from the prejudices of nation, sect and opinion; are ever drawing nearer to original truth, to God and to each other; and will do so, by the grace of God, till they form over the whole world but one blessed brotherhood of holy, loving, zealous and happy children of the one God and Father, washed in the blood of the one Saviour, sanctified by the one blessed Spirit, animated with the one hope and with one generous instinct and heavenly purpose of winning the entire earth for Christ their Lord. For my own part, I thank God I own no creed but the Bible; I fetter myself with no form of doctrine but that "once committed to the saints;" and thus I am open to constant accessions of light from every source and from any. And I cannot avoid—let me say it with all humility, but with all earnest conviction and solemnity,—I cannot avoid the fixed persuasion, that *all* creeds, however well, even, and carefully worded, and excellent in many respects, and all terms of communion, but those contained clearly and by consent of all in the pages of inspiration, are adverse to growth in knowledge, harmony and the true spirit of Christianity. They produce and confirm prejudices. They form the thoughts to flow only in a certain channel; they disable and disincline to gather daily augmenting information. To elucidate and defend them, the works of men are studied rather than the pure unmingled word of God, the fountain of truth; they retain a Christian community in a backward and self-satisfied condition, ever behind its age in the perception and acknowledgment of great, but newly developed, truths; they educate to narrow-mindedness and exclusiveness; they keep the attention fixed rather on our own several systems and points on which we differ, than on the common Christianity and points whereon we agree; these are too often forgotten in concern for the others, which by being so much dwelt upon are most unduly magnified, and being so often fondled become far too dear to us. Charity is in danger of being sacrificed to opinion, and the feelings of brotherly love grow cool under the torporific touch of attack upon a favorite hypothesis. We put together the dry bones of Christian doctrine, and form a most perfect skeleton, it may be—or at least we think so, even though sometimes blundering for lack of sufficient skill in Christian anatomy,—yet, it may be only a skeleton after all; plenty of bone but little sinew, less flesh, and perhaps least heat and blood, and pulsation and holy life, of all. Where the impulse from without, or native energy within, will not allow individuals to lag behind their age, and *compels* the reception of new light on religious matters, the settled tendency of fixed creeds and formularies *there*, is to generate secret unbelief of accredited dogmas; and, where reputation, influence, honor and emolument are con-

nected with the profession of them, to produce and foster a base and deteriorating hypocrisy ; at least laying snares for conscience by rendering interest and the belief of apprehended truth incompatible ; so that a recognised creed or formulary shall be subscribed to and asserted, where it has already ceased to be believed and loved ! Such, as it appears to me, in the nature of the case, and from the universal testimony of history, are the evils of *casing* up religious belief and the exercises of the human mind in the narrow enclosures of authoritative symbols. The universal study of the Scriptures themselves must ever be the best and only real security for orthodox faith ; all other modes of insuring it have ever been signal failures, as useless as they were pernicious and unreasonable. Where the Bible is every where read and preached from, the Spirit's influence will never fail to produce conversion of the heart and true religion ; true religion, again, will find its proper nourishment in the Bible ; in the light of Scripture error will find no hiding place, and thus the Bible alone will do what no form of words of human preparation has ever done, insuring at once the *knowledge* and the *love* of heavenly truth, and all requisite holy unanimity in the profession of all its essential items.

Fixed creeds and systems of divinity keep Christians in swaddling clothes, in cribs and go-carts ; enfeeble and render them rickety and dependent ; they retain them within petty and confined enclosures, instead of leaving them to bound at large in the fair pastures of Revelation and expansive charity. I mean no arrogant dictation, no offence to any ; I speak my mind only as a free-born Englishman and a heaven-born Christian should, and I “ call no man master ” or teacher upon earth. The interval is not vast between a fixed creed and the decrees of Popes and councils ; and I want to see mind growing every where and always, fed only by “ the sincere milk of the word of God.”

3rdly. How all-important is it to keep the provinces of God and man distinct and separate ; to preserve religion from being enervated, corrupted, and debased by worldly influence and secular encroachments. Civil government is one thing, conscience and religious belief another ; these have no necessary inter-connection whatever. The resources of coercive law and the sword of state are lodged with the higher powers of earth, for purposes limited to earth, to time, and to our social relations. God alone is the supreme ruler and Lord of our faith and judge of our consciences ; to him alone are we responsible for what we believe and think, for the reception we give to his revealed will, for our conformity or disconformity of mind, heart and behaviour with his authoritative declaration of his truth and service. He only knows our hearts, and can rightly discriminate our inward merits or demerits. No where has he given to any man the right to require submission from his fellow-men to his teachings or decrees in religious doctrine, discipline or service. “ Every one of us shall give account of *himself* to God ” — “ who art thou that judgest another's servant ? *to his own master he standeth or falleth !* ” “ Render therefore to Cæsar the things which are Cæsar's and to God the things which are God's.” Nay even the apostles themselves, who if any human power, civil or ecclesiastical, were entitled to exercise legislative and coercive authority

over the members of the Church, were surely of all most worthy and qualified for the solemn charge—even these themselves pretended to no such authority ; for as the Lord, theirs and ours, had distinctly laid it down—“The kings of the Gentiles, or nations, and their great ones exercise authority over them. But *so shall it not be among you* ; but he that is greatest”—in knowledge, age and experience among you—“let him be as the younger ; and he that is chief”—in eminence of grace and virtue and weight of wisdom or character—“as he that doth serve ;” (as to any claim to command or rule.) So the apostle declares to the church of Corinth, even when employing his sharpest exercise of apostolic authority—“Not for that we have *dominion* over your faith, but are helpers of your joy—for by faith (which is your own, the act of your own minds and thoughts and wills, and cannot be constrained or coerced,) by faith ye stand (or fall) ;” and that, therefore, which we cannot control, we dare not attempt to regulate ; we can only “teach, exhort, persuade, with all long-suffering” (of the most perverse, ignorant, and wilful ;) “not as *lords* over *God’s* heritage, but as *ensamples to the flock*.” Agreeably to this equitable decision he lays it down, that where even there may be error on points of the greatest moment, if only there be Christian *character*, approved by indubitable signs of grace, no man is to be kept from the communion of the Church. “Him that is weak in the faith receive you, (to encourage and build him up,) but not to doubtful disputations”—or controversies about things in which men *may* differ and yet be Christians—for “God hath received him :” this is the rule ; if there be reason for believing a man “fears God and works righteousness,” and loves and relies on the Saviour, however erroneous may be his judgment yet, on various points of less essential truth, “*receive him* ;” hast thou (a different) faith ? (on some matters), have it to thyself before God ; happy is he that condemneth not himself in that which he alloweth in himself ! Neither State nor Church, then, is constituted a *dominant* power to rule and decide over Christian doctrine. Heresy is a crime cognizable by the Lord, and punishable only by God himself. Schism is any thing which rends the body of Christ, and splits his *one* Church into portions ; such as making terms of communion which *He* has not made—and he only “is our master and Lord.” The Church was pure and united so long as these scriptural principles were followed out, and neither a lordly priesthood nor the secular power invaded the province of Christ the only King in Zion. With ecclesiastical usurpations and state influence, came “heresies and schism and every evil work ;” spiritual sloth, scandals, covetousness and ambition, grasping at domination, and the spirit of persecution ; and alas ! what have not these wrought in every age ! The sad results can disappear only with these grievous sins themselves.

4thly. How absurd as well as anti-Christian is the spirit of persecution for religion : not of direct and positive persecution for faith only, but of every thing of the like tendency. Compulsory professions, *articles* of faith, legal enactments of pains and penalties, requisitions of tithes and assessments, obligatory institutions of rites and ceremonials, fasts, festivals, and celebrations ; compulsory impositions of every kind in the free assemblies of voluntary believers in Jesus Christ ; these are all

as alien to the spirit as they are contradictory to the positive precepts, and subversive of the peace, purity and spirituality of our divine religion. The service of Christ is a service of love; "his people shall bring *free-will offerings* to Him with a holy worship, in the day of his power;" i. e. when the power of his Spirit touches the heart of man, all that he requires *will follow of course*—a pure worship, a willing service, voluntary liberality, humble and grateful submission to his authoritative word—all will flow from the open fountain of a heart which the Holy Spirit has stricken with the edge of his omnipotent sword; a sword unsheathed not to kill but "to make alive," and which wounds but to make an opening for the healing balm of the Gospel. The direct and necessary tendency of *force* is to harden, to irritate, to render obstinate, to justify error even to itself, and to excite opposition and dislike; feelings the most opposed to the sweetly constraining, *drawing*, heart-melting influence of the heavenly messages of love and mercy. Force has made myriads of hypocrites, but never one true convert; the spirit of Christ and of Christianity is unalterably opposed to the spirit of persecution and domination. "The weapons of *our warfare*," says the Apostle, "are *not carnal*, but mighty *through God* to the pulling down of strongholds." "Uniformity of religious belief," says Archbishop Sutton, "is not to be expected, so variously constituted are the minds of men; and consequently *religious coercion* is not only absurd and impolitic, but for all good purposes impracticable." He might have added, as impious and anti-Christian in character as it is absurd in theory, and impracticable in operation.

On the supreme authority of Him who is "King of kings and Lord of lords," the gospel is proclaimed, and the belief and obedience of all men commanded, not to the preacher but to Christ. "If any obey not our word" what then? persecute him, imprison, try, judge, condemn, anathematize and curse him? fine, or burn, hang or drown him? confiscate his goods and estates and make his children beggars? no, nothing of the kind; such was not Paul's sentence or Paul's spirit; but simply—"note that man, and have no company (or Christian fellowship) with him (for a while); *that he may be ashamed*; may learn how grievously he is in error, be awakened and repent; and therefore he adds—"yet count him not as an enemy, but admonish him as a brother:" as if he should say—you must not be satisfied with a just and necessary exercise of social discipline, by cutting him off from Church ordinances, (lest his disobedience or his evil spirit prove infectious, and the heathen or worldly cast a reproach upon the Christian community; for "you must keep yourselves pure from other men's sins")—do not think this will justify you in then coolly leaving him among the ungodly, under the influence of angry feelings, irritated against you and ready to fall into the ways of unbelieving men. No; regard him not as a hostile party, call him not heretic, schismatic, wretch, devil, and what not; but pursue him with faithful admonitions; shew him you love him, and are only enemies to his sin; are concerned for his soul, "long after him in the bowels of Jesus Christ," and cannot rest till he return to the Lord that you may then, gladly and affectionately, receive him back into your bosom. And what were the characters he subjects even to this exercise of Church

discipline? why, disorderly persons, hangers on for a morsel of bread upon the followers of Christ, busy-bodies, whisperers and scandal-mongers, causers of division and offences, deceivers by fair speeches, fornicators, idolaters, and the like—"Mark and avoid these; have no Christian fellowship with them." This is all the power, for defence, and not offence, allowed to a Christian Church. "The true Church," says Luther, as related by Seckendorf, "teaches the word of God, but forces no one to it. If any one will not believe it, she dismisses him and separates herself from him, according to the command of Christ and the example of Paul, and leaves him to the judgment of God: whereas *our* executioners and most cruel tyrants teach *not* the word of God, but their own *articles*, acting as they please, and then adjudge those who refuse to believe their articles and obey their decrees, to the fires!" Again: what were the exact meaning of the Apostle's "delivering to Satan," may be disputed: but certain at least it is, that Apostolic power was given by the Lord, as he declares, "for edification, and not for destruction,"—or if for destruction in any case, it was "for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus;" and this severity, whatever it was, be it remembered, was *not for errors of faith* but for portentous impurity, for fornication by a professing Christian with his father's wife, &c.! The probability is, that 'delivering unto Satan' simply meant leaving an excluded member of a Christian Church to the judgment of God upon him, by supernatural inflictions of bodily sickness, sometimes issuing even in temporal death. Against a Christian truly such, Satan has no power; but when, by reason of wilful sin, he cuts himself off from the Church, and from the divine protection and security insured in its communion, Satan re-assumes power to do him mischief. At all events, no *judicial sentence* to inflictions of pains and punishments, much less *death*, was designed; for the man lived, and repented too; and we find in his second Epistle, both with what inward grief the Apostle had had recourse to such authority as the Lord had given him, and with what pure delight he heard of its happy effect in convincing the offender of his misconduct—"Sufficient to such a man," he says, is this punishment (of simple exclusion) which was, (by his decision and injunction,) inflicted of all; mark, "of *all*," of the assembled and deliberating body of the Christians; not of a privileged class of popes, bishops, or priests, of councils or conclaves, of inquisitors and priestly commissioners: and he exhorts them *now* to receive the penitent mourner back again; that they should "forgive and comfort him, lest he should be swallowed up of overmuch sorrow; wherefore, I beseech you, confirm your love towards him;" prove that not in unholy anger or love of rule you excluded him; but in concern for the purity of the Church of God and for his soul. This then, is the sum of a Church's power—"Put away from amongst yourselves the wicked person"—"if any man that is called a brother be a fornicator, or an idolater, or covetous, or a railer, or a drunkard, or an extortioner—with such an one know not to eat," either at the Lord's table, at his or at your own. And even of the pertinacious teacher of false doctrine, what is the voice of the New Testament? "A man that is an heretic," literally and

properly, that chooses to think and teach differently (from us); and, negligent of efforts to promote the edification of the Church and to enjoin the grace of good works, seeks only to perplex it "with foolish questions and genealogies, and contentions and strivings about legal enactments, which," he says, "are unprofitable and vain; a man that is an heretic (of this class), mark that man, and after the first and second admonition, reject him. Observe—admonish him once and again, with all affection and seriousness; but if he persist in creating disturbance and confusion, shall we imprison, torture, burn him! no, but simply "reject" him! And so of those pestilent and false teachers among the Galatians, who preached the gospel at all only out of contention and envy, in pure hostility to the apostle, and thinking to add mental afflictions to his outward bonds; "who made the gospel of Christ of none effect" by their judaizing corruptions, specially in that great article of justification by faith only, which Luther so well calls *articulum stantis aut cadentis ecclesiæ*—that with, or without which, a Church falls or stands—of even these unholy disturbers of the Galatian converts, his sole desire is that the Church would exclude them—"I would they were even cut off which trouble you!" Nay, he went further; and, mixed as were the teachings of such, yet so far as the gospel *was* enunciated by them, far from launching forth Vatican thunders and anathemas against them, he exclaims—"what then? notwithstanding (their envious rivalry), every way, whether in pretence or in sincerity, Christ (at least) is preached," and that is something gained; some good amidst much evil; "and therein, do I rejoice, yea and will rejoice." "Ye know not what manner of spirit ye are of," was our blessed Saviour's characteristic rebuke of the disciples James and John who, when the Samaritan citizens would not receive him, said "Lord, wilt thou that we command fire to come down from heaven and consume them even as Elias did?" Adding, "for the Son of man is not come to destroy men's lives, but to save their souls; and they went to another village!" Surely this speaks to all Christians—"goye and do so likewise!" My kingdom, said the Saviour, is *not* of this world; if it were, then would my servants fight, (like the soldiers of other earthly sovereigns.) No, Christ's kingdom is a kingdom of peace, and love, and persuasion. not of war, and bitterness, and force. Therefore, when over-zealous Peter drew his sword, even in defence of his holy and innocent Master's person, but in opposition to his merciful purpose of man's salvation, and cut off a servant's ear, he said—"Put up thy sword into its place," which to a Christian is its peaceful scabbard: draw it not again for ever; thinkest thou—if I needed such weapons of violence, (I, to whom all power in heaven and earth is committed,) "I cannot pray to my Father and he presently give me more than twelve legions of angels? but how then shall the Scripture be fulfilled?" As to St. Paul's *anathema*, it was not his own but Christ's, and to be executed not by human wrath—but in the final judgment; "accursed when the Lord cometh to judgment!" it was simply a solemn *forewarning* to obstinate perverters of the saving truth of the gospel; and, by a Church sentence of exclusion, a leaving of such to the vengeance of Him "to whom we must give account." To make the meek and lowly

Saviour, the merciful, the loving and the peaceful—the author of misery and blood, the sanctioner and commander of force and violence, of pillage and confiscation, of blood and murder and destruction ; not merely indirectly as the result of unholy passions, and malignity and impiety, turning upon the quiet and unassuming preaching of truth and mercy ; but in direct, avowed and purposed support of a mass of absurdity beyond all credence, of arrogance unparalleled, and of corruption, falsehood and impiety without precedent—is surely, then, the direst blasphemy that ever had origin in hell or influence on the human heart.

Protestants, be not deceived ; when Rome speaketh in terror and in blood, in fire and faggot, in hypocrisy and deceit, she speaketh of her own—and woe to those who are besotted enough to be deluded by her sophistry, or depraved enough to be seduced by “the wine of her fornication.” “Come out of her, come out of her,” ye people of God ; for her doom is determined and her day is fixed ; it is coming, yea, it is at hand ; “come out of her, then, my people,” saith your God, “that ye be not partakers of her sins, and that ye share not in her plagues. For her sins have reached unto heaven and God hath remembered her iniquities ; therefore shall her plagues come ; *in one day* death and mourning and famine ; and she shall be utterly burned with fire ; for strong is the Lord God who judgeth her !” Rejoice over her, thou heaven, and ye holy Apostles and Prophets ; for God hath avenged you of her ; “for in her is found the blood of Prophets and of Saints, and of all that were slain by her on the earth ; she has been drunken with the blood of the martyrs of Jesus, and *therefore* she shall drink of the wine cup of the wrath of God !”

4thly. But once more, Protestants ; whilst ye beware of the harlotry of Rome, and “come not into her council nor touch of her abominations,” save some (even of *her* deluded ones) “with fear, as out of the fire, hating even the garments spotted by the flesh.” Oh, yes, pity them and weep for them in secret on your knees : yearn over them and put forth merciful hands to rescue them. Hate their portentous errors, their hideous disfigurements of the fair features of Christianity, daughter of Heaven ; shew no quarter to their persecuting dogmas, their unholy practices, their soul-destroying seductions ; their idolatries and impieties, down with them, down with them, even to the ground ; but “in meekness and patience instruct them that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth.” On all fit occasions, “reprove, rebuke, exhort, with all longsuffering ;” yea rebuke sharply, but *in love*. Bear a clear and reiterated testimony to “the faith once delivered to the Saints ;” preach redemption through the blood of the Lamb, and justification by faith in him ; assert the paramount authority of Scripture, and the sole rule of Jesus in his Church ; proclaim one God and one Mediator between God and men, the man Christ Jesus ; vindicate the rights of conscience, and plead for the claims of mercy and humanity : do all this with fervour, perseverance, in the spirit of kindness and prayer ; and who can tell what a blessing may descend from highest heaven, and what shouts of seraphic praise may rise amid its happy and glorious throng for souls converted unto God, the crown and joy of your rejoicing !

In conclusion, Protestants ! look to yourselves ; “ *examine your own-selves*, whether ye be in the faith,” not simply as to the perception and acknowledgment of the truths of Holy Scripture, but as to the experience of their converting energy on your wills and affections. “ If any man have not the Spirit of Christ, he is none of his,” however he may boast of his possession of a pure and scriptural creed. Nothing but the power of the Gospel in the heart and life can be of the smallest avail to the justification and salvation of any soul of man. Weigh, then, what has been spoken seriously and solemnly, in the light of Scripture, and with self-application, and the enquiry—has the truth made *me* free, not only from mental error and superstition, but from the love of sin in every form, and the practice of it in any allowed manner ? Am I a new creature in Christ Jesus, holding fast the word of truth, not with the useless and heated obstinacy of a mere partizan, but with the intelligent and devout sincerity of one who has felt its transforming efficacy ? for, “ the *end* of the commandment is love (to God and man), out of a pure heart, and of a good conscience, and of faith unfeigned.”

May the good Lord now shower down his spiritual energy to render the meditations of this evening practically useful to us all, and honourable to our true and Scriptural Protestant Profession ! Amen !

LECTURE SEVENTH.

THE

PREDICTED FALL OF THE PAPACY.

BY THE

REV. T. BOAZ.

THE PREDICTED FALL OF THE PAPACY.

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I. THE subject which has been allotted to me in the course of these Lectures is, as you may be aware from public announcement, the *scripturally Predicted Fall of the Papacy*.

1. The contemplation or discussion of such a subject must always, by persons possessed of a proper state of feeling, be approached with extreme tenderness and solicitude. To contemplate the certain, because divinely predicted, overthrow and destruction of individuals or communities, so long as we are possessed of a natural love of our species, and are held under the constraining influence of Christianity, cannot but be harrowing in the highest degree. Such were the feelings with which Paul viewed the present misery and future doom of his fellow-countrymen (the Jews) when he exclaimed, "Would that I were accursed from Christ for my brethren, my kinsfolk after the flesh;" and such was the mind of a greater than Paul, the compassionate Jesus, when with intense grief he looked over and gazed upon Jerusalem, and with God-like pity lamentingly cried out, "O Jerusalem, Jerusalem, thou that killest the prophets."

2. The charge brought by many well-intentioned but unthinking people, of *unmercifulness*, and want of God-like compassion in the faithful followers of Christ, in pursuing an upright and conscientious course, not less than the embittered and malignant enmity of those included in the doom, have served to deter many good people from speaking and writing as they believe the mind of the Spirit of God has dictated on this subject; still is it not less the duty of Christ's people fully and faithfully to speak out their sentiments, as they believe the mind of God hath spoken, on this deeply interesting and awful subject.

Such, we have reason to think, was the state of things in the days of Noah. Alone, like the ark that floated afterwards upon the surface of the waters, and in which he rode securely while the hosts of the doomed wicked slept in a fearful death; alone did he denounce the sins of the guilty, and predict the coming judgments of heaven upon a profane race. With teeming compassion for the people, but with a stern regard to the unsullied honor of God, did he stand forth unmoved by the sneers, aspersions, entreaties, smiles, and frowns of an

either wholly guilty, or partially approving multitude. Such should be the course adopted by the people of God under all circumstances. Fully persuaded in their own minds that the course they have adopted is of God—nothing of man should turn them from their purpose. The path of the Christian is a straight path, in which he is directed by the will, voice and finger of God—a noble course and example for all ages.

3. The feeling of *false compassion* towards doomed systems or people engendered in the minds and exhibited in the conduct of many professedly Christian people, arises from a want of a thorough knowledge or right appreciation of the whole counsel of God,—this is strengthened by their affection for individuals and the recognition of virtues in those who are attached to systems, but who, in spirit, are not of them ; persons who are in such systems, like the rose in the jungle, or as a ray of glimmering light shedding its feeble influence through the windings of some dark and hideous cave. We may admire the rose and love the light, but we do wish that the jungle be destroyed, the cavern opened, ventilated and wholly illuminated. We can have no pity for the one, while we may love and cherish the other. Thus was it with Christ, when he wept over the doomed cities of Chorazin and Bethsaida.

4. That there are prophecies in the sacred volume, (and prophecies are but the development of the Divine mind) which involve the fearful, righteous and certain destruction of individuals and nations, none conversant with that sacred volume will feel even inclined to doubt. That some of these have been fulfilled to the very letter, none observant of history, nay, not even the infidel, will dare to dispute. Such as the oceanic destruction of the antediluvian world in confirmation strong of the prophecies of Noah,—the igneous destruction of the cities of the plain, as predicted by the ancient and divine seer,—the utter desolation of the once almost paradisiacal city of Babylon, filling up the predicted scheme of destruction of the son of Amos ;—the complete ruin of the once every way famous Nineveh as foretold by the timid but faithful Jonah—and the utter and complete overthrow of Jerusalem, once the praise of the whole earth, in fulfilment of His intention who spake as never man spake,—all conspire to prove that there have been prophecies involving the fearful doom of nations and people, and that they have received from the God who inspired and caused them to be uttered, a certain and full accomplishment. The history and end of Judas proves that there are similar predictions and fulfilments in reference to individuals.

5. Not only are there prophecies which have received their accomplishment, but there still remain others to be fulfilled, such as those which relate to Idolatry,—Moslemism,—and Popery. Concerning two of these,—Idolatry and Muhammadanism it costs us no trouble to believe that they are true, and that they shall one day be accomplished even to the very letter. Concerning one only, the Papacy, is there any doubt or hesitation ? And this is generally manifested by the timid, the inconsiderate, or the interested.

6. That there are predictions in the word of God which compass the entire overthrow of every system of *Idolatry* under heaven, none ac-

quainted with those Scriptures can for a moment doubt, nay almost all *cordially* believe, that such will be the case,—that the idols shall be utterly banished out of the earth,—that the abodes of cruelty shall become the theatres of love, and fields of bloodshed and war, scenes of peace and tranquillity. This enters naturally into the very composition of a Christian's constitution. That *Muhammadanism*, the inveterate opponent of Christianity, shall yield to the peaceful and genial influence of Christianity, and that this is predicted, every one observant of the structure of prophecy and the nature of things will not fail to perceive. Aye, and every heart beats high expectant with hope, that ere long the cruelties of Idolatry and the fierceness of Islamism shall give place to the good will towards men and peace upon earth of the Gospel of Jesus.

7. The predictions of God are equally explicit and fearful concerning what we believe to be the Papacy,—the Romish Papacy. They declare her to be a Mystery of Iniquity, the Man of Sin, the Mother of Harlots, doomed to a complete and everlasting destruction, so that she shall not be known any more for ever. And why are many so called Christians slow to believe this, or why do they timidly shrink from the faithful discharge of duty, if they do believe it? Why! but for this very reason, that they confound people and systems, and are unwilling that systems should be destroyed, imagining that their overthrow must necessarily involve the misery of those whom they love; forgetting that God will not permit one hair of the head of one of the least of all his little ones to fall to the ground without his knowledge, and that he will save all his own people out of all systems, and out of this not less than others, though it be even as by fire. The hay, wood, iron, clay and stubble will he utterly consume with the breath of his mouth, but the gold and silver and the precious stones will He preserve and keep for the preparation of crowns for Him who must and shall be Lord of all.

8. The fact is, that the Man of Sin, as the great counterfeit of Christianity, has grown up with the growth, and strengthened with the strength of the gospel, and thus has it insinuated itself into the hopes and fears even of Christians, often deceiving the very elect. Like the ever-green but ever-destroying Peepul tree of this land of the East, whose seed, borne on the winds of heaven, finds a lodgement in the crevices of the walls of the noblest palace and the most miserable hovel, unnoticed and unheeded by the many during its hidden and silent vegetation; known to and nursed only amongst insects and reptiles, admired in the first throwing out of its cool and green leaves and graceful branches, for its gracefulness, beauty and freshness; dreaded by the children of nature and by the ignorant because of its tremulous motion in the dead calm,—untouched because of this mixture of admiration and dread by many, it insinuates its swelling and destroying fibres alike into the idol temple, the mosque of the Moslem, the sanctuary of the Christian, the palace of the Emperor, the prison of the doomed, the hall of commerce, and the cottage of the peasant; it flourishes on the solitary rock, amid the luxuriant garden, on the banks of the swelling river, and in the arid desert; every where and in every place, does this ap-

parently healthy but ever-destructive plant find a lodgement,—but only ultimately to destroy.

9. So is it with Popery ; it has insinuated itself into, and fastened its terrible fibres upon all the doctrines and practices of the Christian Church, ever apparently assuming the aspect of the Christian faith, but always attempting to sap its deep foundations—cautious and hidden in its first attempts at introduction, winning and graceful to the meek and polished, green and apparently refreshing to those who seek religious ease, dreaded and feared by the ignorant multitude on account of its mystery and supposed spiritual power,—it has either so won or terrified not only its own votaries, but even some who call themselves christians and protestants, that they are disposed to look upon it as a changed system, as the Peepul tree without its root, the serpent without its sting, the poison without its virus. Nor will such, until it be fatally too late, believe the serpent to be still the serpent, the poison to be still poison, popery to be still popery. Like the man who, admiring the once subtilest beast of the field, should fondle and feed and cherish it for the gracefulness of its movements and the variety of its hues, until perfected in strength, when with winning gracefulness, it should enfold him in its hideous grasp, and with the touch of its lip, like the fawning Judas, infuse into him the poison of death, and leave him the victim either of his incredulity, folly or sin : like such a one will be every one who shall look upon, approve and admire the Man of Sin, the Mystery of Iniquity, the Mother of Harlots. It flatters but to deceive—it fondles but to crush—it is the very deceivableness of iniquity. Such is the view which we, as Bible Christians, must realize of Popery ere we shall be prepared to believe fully its scripturally predicted doom.

10. We have noted that there are several prophecies in the word of God which predict the overthrow of Popery. Such as those in the Prophecy of Daniel, in the Epistle of Paul to the Thessalonians, and those included in the Apocalypse by John the Divine.

11. Owing to the limited space allotted for the discussion of such a subject, it would be impracticable to do more than seize on one or two prominent points connected with the subject. Such points we have selected from the xvii. chapter of the Revelation by John.

12. In that section of the sacred writings it is written, “*Babylon the Great is fallen, is fallen.*” The character of the fallen, in its prosperity, adversity and overthrow is so accurately depicted that it will require but limited illustration to constrain all unprejudiced persons to transmute Babylon into Rome and Rome into Papacy, and make the sentence read, “Rome, Rome, or Papacy, Papacy, the Great is fallen, is fallen.”

13. To insure the reception of this truth we shall endeavour to explain what is generally understood by the students and interpreters of Prophecy by the term *Babylon*. Like the system of which it is the outward and visible sign it has been to some a mystic name.

Attempts have been made by the interested and one-sided advocates of Popery to fix the term upon other states and people. By others it has been received in a figurative sense, as only indicating the guilty

practices of a fallen world, in opposition and contradistinction to the people of God. These views however have been maintained but by a solitary few; nor have they been sustained either by the acknowledged rules of prophetic explanation or the facts of history. Romanists and Protestants have equally united in this, that by Babylon we are to understand *Rome*, with this difference, that the Romanist applies the whole to Pagan, the Protestant, to Papal Rome. To every other save a papal mind the description is accurate to the life, and the application, close and appropriate, to the Papacy. Let us hear the testimony of varying parties.

14. We will select one feature of the prophecy accompanied by an incidental remark or two—with which to illustrate the position. The Divine interpreter explains the seven heads of the beast on which the woman sitteth to be seven hills or mountains, Rev. xvii. 9. In illustration of this we quote the following witnesses:—

Romanist.—One of the most elaborate students of, and writers on, the Revelation of John, and a Jesuit, Alcazar, says, “That it is plain from the character of the beast in the Revelation, and from the allusion to the ten-horned beast in Daniel, that this whole beast is nothing but the Roman Empire.” The celebrated Bellarmine, a high authority with the Papacy, says, “John every where calls Rome, Babylon, neither was there any other city in St. John’s time that reigned over the kings of the earth, and it was every where known that Rome was built on seven hills.” Bossuet, the plausible and formidable opponent of the Jansenists, says, “that the city of Rome is manifestly mentioned or generally designed by the mark of the seven hills.” These are Popish writers—they might be multiplied to a large extent.

Those who would see farther how fully the Romanists prove that Babylon is Rome, may consult Cornelius A. Lapidé on the 17th chapter of the Revelations. He endeavours to escape the Protestant application of it to Rome Papal by distinguishing between Heathen Rome and Christian Rome. He says, “Heathen Rome, under the emperors to the time of Constantine, was Babylon; under Constantine it became Christian and pious, and ceased to be Babylon, and became the faithful city, the Zion beloved of God. At the end of the world, forsaking faith, piety, Christ, and his chief Bishop, it is again made Babylon. And this the Lord permits that we may discern the city from the Church, and Rome from the chair of Peter.” There is, doubtless, a measure of truth in this statement, but it has been exactly met in the prophecies of the Revelation. The progress of the seals marks the growing corruption of the Church. As long as the visible Church was pure, it is represented by the white horse, then it became red or fire-coloured; then black, and lastly pallid, or livid and deadly. (See Woodhouse and Cuninghame on the Apocalypse.) While the visible Church of Rome was the means of protecting and extending the true faith, though with more and more corruption, it was represented by the four horses of the first four seals. When it ceased almost altogether as a system to diffuse Christian truth, and became itself the persecutor of the true Church, then the cry of the martyrs under the fifth seal is heard against it, and the Church of Rome appears next, not as a war-

like horse, but as a horrible beast. (Rev. xiii. 11—18.) The name Babylon is not given to her in the course of the prophecy, till this second beast from the earth, *with two horns like a lamb, and speaking as a dragon*, had appeared ; nor till after the first angel message of the Reformation had exhorted men to *fear God and worship him*. (Rev. xiv. 6—8.) Then first we have announced this completed character of the apostacy, as well as its fall under the name, Babylon. This may account for what has stumbled some Protestants, that they should have been living under Babylon and not know it. It is not till the second angel announces it that Babylon is thus called.

Protestant.—Mede, a celebrated Protestant writer on this subject—says—“The Roman empire was believed to be the fourth kingdom of Daniel, (synonymous with the Apocalyptic Beast) by the church of Israel, (the Jews) both before and in our Saviour’s time, received by the disciples and apostles and the whole christian church for the first 400 years, *without any known contradiction*, and I confess, having so good ground of Scripture, it is with me little less than an article of faith.”

The remarks of Mede, on the 17th chapter of Revelation, are very weighty : “This vision concerning the great whore and the Beast bearing her, is opened to John and us by the angel (which he is not used to do) by a most plain interpretation, without doubt to the end that by the benefit of the interpretation thereof, as being the chief vision of all the rest, the other mysteries contained in the Revelation hitherto indeed shut up, but with wonderful contrivance depending upon it, might be revealed. Here, therefore, be attentive, and lest the angel shall have taken this pains in vain, as far as it concerns thee ; remember this well, that the interpretation of the allegory or parable (such as this of the angel) is not a new allegory or parable—therefore do not thou look after, I know not what ages of the world, or such like feigned things—it is thy part to apply the interpretation already given it to the things themselves.”

Heathen.—From the writings of Varro, Virgil, Horace, Ovid, Propertius, and Lucan, we gather that the universal title of Rome was “the seven-hilled city ;” “the queen and lady of the world ;” “nor was it better known, amongst the heathen,” says Cressener in his demonstration of the Apocalypse “by the letters of its own name than by these appellations.” And when the angel explained to John the mystery of the woman and the beast which carried her, he speaks of Babylon as the great city which then reigned over the kings of the earth. It was a power then existing, and no other power at that period had such dominion as Rome ; it had stretched its conquests far and wide, compassing not only the civilized but large sections of the barbarian world, constraining conquered emperors and princes to become the abject vassals of the Imperial Sceptre.

Nor is *Scripture* less explicit on this subject ; as its own interpreter it declares that the seven heads on which the woman was seated, were the seven mountains on which Rome sitteth.

15. Thus do Jews and Gentiles, Protestants and Papists, sacred and

profane historians, and the Holy Scriptures, unite to demonstrate that Babylon and Rome are synonymous terms. In this one thing all are especially agreed that Babylon is Rome, either Pagan or Papal, on account of its spiritual harlotry or departure from the one living and true God, demonstrating evidently that she, as is stated, is apostate; from what has she apostatized? not from Christianity as such, for with this she has little in common but the name, but from that which is chargeable on all other idolatrous systems, departure from the worship and service of the one true God. To the *idols* of popery, says Faber, it may be said with truth, that no fewer human victims have been immolated, than to the demon gods of paganism.

II. On the second point on which the force of the application of the fatal doom to Papal Rome rests, I shall quote from Dr. Faber's *Calendar of Prophecy*. The extract places the matter in so clear and striking a light, that it would be superfluous in me to make more than a passing comment on this part of the subject. Not only because it sets the matter at rest on its own merits, but because it takes up and grapples successfully with the arguments of one of the most effective and acknowledged Popish champions of the application of these prophecies to Pagan and not Papal Rome.

Dr. Faber says—

1. "My present purpose is to demonstrate, that she cannot be Rome Pagan; and, as I wish the discussion to be conducted with all possible fairness, I shall first exhibit and consider the system of the Papists as drawn out by one of their own writers, next shew that the whole character of the harlot forbids her identification with Rome Pagan, and lastly, point out that every circumstance in her character minutely corresponds with Rome Papal.

1. Bp. Walmesly, who, under the fictitious name of *Signor Pastorini*, published a running commentary on the Apocalypse in the form and under the title of *A General History of the Church*, has set forth, in the following manner, the theory which is of such vital importance to his own communion.

The woman is Rome Pagan. Her fornication is her idolatry. The bloody persecutions, with which she is charged, are the persecutions of the primitive Christians by the Pagan Emperors. The wild beast, which she rides, is the Roman empire. The ten horns of the wild beast are the ten kingdoms, into which the empire was divided by the Goths. Their giving their strength and power to the beast means the serving of the Gothic warriors in the Roman armies as auxiliaries during the decline of the empire. Their subjugation by the Lamb is their conversion to Christianity. And their hatred of the harlot, expressed by their making her desolate and naked, by eating her flesh, and by burning her with fire, denotes the plundering and sacking of Rome first by the Vandals, and afterwards by Totila.

Such, according to Bp. Walmesly, was the fate of Rome Pagan as foretold by the apocalyptic prophet: but here, he remarks, we must carefully note an important discrepance between the type and the anti-type, which cannot be better stated than in the learned Prelate's own words.

*Thus fell ancient Rome like Babylon, but with this difference : that Babylon was never to rise again ; whereas Rome, when the anger of God was satisfied, was designed to emerge from her ashes. And, though not allowed to recover her former temporal dominion and splendour and riches, nor to rise in her outward appearance scarce above the condition of a village when compared with her former extent and multitude of people : yet, in her depressed state, she is privileged with a higher dignity of another kind, of being not only a christian city, but appointed the head and centre of spiritual dominion.**

Nothing will be more satisfactory than the Bishop's exposition, provided only we avert our eyes from the page of History and consent to overlook the testimony which is borne by the Bible.

(1.) So far as History is concerned, the making of the harlot desolate, the eating of her flesh, and the burning of her with fire, on the part of the ten horns, plainly denote, if we may credit Bp. Walmsley, the plundering and sacking of Rome pagan, first by the Vandals and afterwards by Totila.

With respect to this interpretation, I should be glad to learn, *when* Rome pagan, since the first propagation of Christianity, ever experienced such treatment at the hands of *any one* of the ten Gothic nations.

Christianity became the dominant religion of the Empire in the time of Constantine : and, though imperial Rome still fondly adhered to the classical idolatry of former times ; yet, in the reign of the great Theodosius, at the close of the fourth century, the Senate publicly decreed the abolition of Paganism. Henceforth, then, Rome *ceased* to be pagan. Consequently, if Rome Pagan, the apocalyptic harlot of popish commentators, were ever plundered and sacked by all, or by any one of the ten horns ; this grand event must plainly have occurred *before* the age of Theodosius : for *after* that age, Rome *ceased* to be Pagan.

Now, most unfortunately for the papal scheme of exposition, Redigast, and Alaric, and Attila, and Genserik, and Totila, all flourished, not while Rome was Pagan, but after she had become *Christian*. In short, by a most whimsical mistake, Bp. Walmsley demonstrates *the burning of the Babylonian harlot or Rome Pagan through the agency of the ten horns*, by shewing clearly from history, that Rome Christian *was pillaged and sacked by Genserik and Totila*.

The result, therefore, of the whole, is this. The apocalyptic harlot is to be burned with fire by the ten horns, which sprang up within the divided Roman Empire. But no such calamity ever befell Rome Pagan. Therefore Rome Pagan cannot be the apocalyptic harlot.

(2.) Nor is the Bible less destructive of the popish scheme of interpretation, than profane History.

To the enraptured eyes, indeed, of Bp. Walmsley, the beatific vision of Papal Rome, springing up in renovated and chastened beauty from the ashes of that accursed harlot Pagan Rome, presents itself in full and beamy magnificence : but Scripture is wholly silent upon what the Bishop beholds so clearly. The fall of the mystic Babylon is celebrated in terms, which seem to be studiously chosen in order that *no* hope or expectation might be entertained of her resurrection to empire.

* Gen. Hist. pp. 111—135.

*Babylon the great is fallen, is fallen ; and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird.** Such, like that of the literal Babylon, was to be the fate of the mystical Babylon after its overthrow specially predicted by St. John.

How far this prophecy has been accomplished, even if history permitted us to allow that *Pagan Rome* was ever burned at all by the Gothic warriors, can best be determined by the Papists themselves : for *they* best know, who have been the inhabitants of Rome since the days of Genseric and Totila. Bp. Walmsley, indeed, like the prudent hero of Ithaca, looking carefully round him on all sides,† limits the gambols of the satyrs and the incubation of the unclean birds to some forty days, which followed the burning, not of Rome *Pagan*, but of Rome *Christian*, by Totila.‡ St. John, however, says not a syllable about any such limitation. The forty days are the exclusive property of Bp. Walmsley. In the bond, we read them not. The apostle's imagery is plainly borrowed from that of the ancient prophets, when they foretell the desolate condition of the literal Babylon : and, as the desolation of *the type* has continued down even to the present time, an expositor may well be deemed to take no small liberty with his author who limits the desolation of the supposed *antitype* to some forty days.

In fact, so far is the Apostle from giving the least countenance to this *necessary* gloss of the Latin Bishop, that he forbids us to entertain the smallest hope of *any* restoration on the part of that Babylon, respecting which *he* is speaking. *A mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying ; Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.§* No ancient Rome (we will not say *Pagan Rome*, because *Pagan Rome* was *never* burned by the Goths) *has* been found again, after its sacking by Genseric and Totila ; Bishop Walmsley himself being judge, who exults in the fact. Therefore *ancient Rome*, as contradistinguished from *Papal Rome*, cannot be the Babylon of the Apocalypse.

2. The whole character, indeed, of the harlot forbids us to identify her with Rome *Pagan*.

The harlot is described not only as being a teacher of idolatry in general, but specially as tempting the ten Gothic kingdoms to participate in her spiritual fornication.|| But Rome *Pagan*, by readily naturalising the gods of the conquered nations, shewed herself to be a *learner* rather than a *teacher* of idolatry : and, in point of historical fact, she most assuredly never induced the ten Gothic kingdoms to adopt her own peculiar superstition, because Rome had *ceased* to be *Pagan before* kingdoms were erected upon the platform of the Western Empire. Therefore the harlot cannot be Rome *Pagan*.

The harlot is described as flourishing synchronically with those ten horns or kingdoms, which Bishop Walmsley himself allows to be the ten Gothic kingdoms founded in the fifth and sixth centuries ; for they are said to give their power to the beast which she rides, and afterward

* Rev. xviii. 2.

+ Πυύτοσε παπαίνων.

‡ Gen. Hist. p. 127.

§ Rev. xviii. 21.

|| Rev. xviii. 2, 4, 5.

to hate and pillage her ; which they *could not* do, unless they *were* her contemporaries.* But Rome Pagan did *not* flourish synchronically with the ten Gothic kingdoms : because Rome had *ceased* to be Pagan, before even the first of those kingdoms was founded. Therefore, again, the harlot cannot be Rome Pagan.

The harlot excites the exceeding great wonder of St. John, when he beholds her drunken with the blood of the saints and with the blood of the witnesses of Jesus.† But, if the harlot had been the familiar symbol of Rome Pagan, there was nothing in *this* circumstance which could have occasioned any great astonishment to an individual who had already beheld the persecutions set on foot by that heathen sovereignty. Therefore, lastly, the harlot cannot be Rome Pagan.

We now return, by way of winding up this part of the argument, to the original syllogism, with which we first set out ; varying it only, from the hypothetical to the positive form.

The apocalyptic harlot, by the consent both of Papists and of Protestants, is Rome. But, if she be Rome, she must be, either Rome Pagan or Rome Papal. It has been demonstrated, however, that she *cannot* be the former. Therefore, she *must* be the latter."

2. To this we add the following from "Voice from Heaven to the people of God" by the Rev. E. Bickersteth.

3. *Babylon is a power yet to be destroyed.*—The various predictions of the following chapters, connected as they each are with Old Testament prophecies, abundantly show this. There have never been any judgments on Rome, Pagan or Christian, at all corresponding to the judgments here predicted which repeatedly testify a complete and eternal overthrow, so that it *shall be found no more at all*. And it is remarkable that those overthrows by enemies which have visited Rome, took place not under its Pagan emperors, but its Alaric and Geneseric, with their Goths and Vandals, who took and plundered Rome. Its burning, in the reign of Nero, was before the Apocalypse was written. The things directly connected with the predicted overthrow of this city are, as we see in the following chapter, the triumph of the whole Church, Jew and Gentile, and the marriage of the Lamb to his bride fully prepared for him. *I heard a great voice in heaven saying Hallelujah*, (the only part of the New Testament in which this word occurs is in this chapter, and it brings in by implication, in a prophecy where no word is used without its deep meaning, the restored Jewish branch as well as the Christian Church.) *Hallelujah ; salvation, and glory, and honour and power, unto the Lord our God ; for true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornications*. Upon the Hallelujahs of all the servants of God are added, *Alleluia for the Lord God Omnipotent reigneth : let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready*. On this immediately follows the appearance of Christ under the glorious title, *the Word of God*, and his open triumph over his remaining enemies. Babylon is then yet to be destroyed, and with her destruction is connected the full triumph of Christ and his glorious kingdom.

* Rev. xvii. 12, 13, 16, 17.

† Rev. xvii. 6.

In this also we have the concurrence of leading Romanists. Cornelius A Lapide answering those who referred it to the fall of the Jewish commonwealth says, "that this of a prophecy makes the Apocalypse a history, for the Jewish state was put down before writing these things;" and Ribera says, "He is blind that does not see that the judging of the dead (ch. xi. 18) cannot be fulfilled before the time of the last judgment." So Malveuda on chap. 19 says, "It is manifest that this denotes the burning of Babylon, that is of Rome in the end of the world." Ribera says that "Rome shall be utterly burned, not only for its former sins, but also for those which it shall commit in the last times, is so manifestly to be known from these words of the Apocalypse (chap. xiv. 10), that the silliest man in the world cannot deny it." Thus far then Protestants and Romanists are agreed.—Babylon is one in crime with Pagan Rome.

4. As the woman is *that great city which reigneth over the kings of the earth*, so both Pagan and Papal Rome have been the great persecutors of the Church of Christ. For the first three centuries, in ten general persecutions, the power of Pagan Rome and its vast authority were employed to suppress and destroy true Christianity; *in her was found the blood of the prophets, and of saints, and of all that were slain upon the earth*. When the empire became Christian, for a season its power was exerted in favour of the Church of Christ, as marked in the triumphs of the heavenly host. (Rev. xii. 10, 11.) Nor in this was it unlike its type Babylon of old. The same Nebuchadnezzar, king of Babylon, who had required all to worship the golden image, afterwards required all to honour the true God, and was himself, in the end, truly humbled and converted: and yet his successor Belshazzar returned to idolatry, and the kingdom was overthrown. We need not here enter into those steps, of the return of Rome to idolatry, which are so clearly marked in the Book of Revelation. It is sufficient to say that the Church of Rome, by degrees becoming Papal, at length became again idolatrous, similar in character and crime to Pagan Rome, and justly acquired its proper New Testament designation of Babylon. Popery, gradually growing in strength from the time of Justinian, reached its height under Innocent III., at the close of the twelfth century, when the horrible Inquisition was established. The crusade then against the Albigenses destroyed thousands upon thousands, who were taken to be heretics, even if a New Testament in the vulgar tongue was found about them. In 1215, the Council of Lateran decreed that all heretics should be delivered over to the civil power to be burned. From that time Popery has been exerting its power to destroy pure Christianity under the fiction of heresy; and with the Church of Rome every Protestant is a heretic. Bohemia, Poland, Lithuania, Hungary, Holland, France, Spain, and Portugal, have suffered the loss of innumerable precious lives, sacrificed at the requirement of Popery. In the forty-three years of the administrations of the first inquisitors-general which closed the year 1524, they committed in Spain 18,000 human beings to the flames, and inflicted inferior punishments on 200,000 persons more, with various degrees of severity.*

* Sir J. Mackintosh's "History of England," vol. ii. p. 349.

In 1641 above 40,000 Protestants were massacred in Ireland by the Papists, who practised upon them dreadful cruelties and barbarities. In our own country the faithful professors of the Gospel have, during the time the Church of Rome obtained power, suffered through its means. The Lollards, before the Reformation, endured cruel persecution for the truth of Christ. The fiery trials of Mary's reign are notorious. Four, five, six, and, in one instance, thirteen human beings, were seen burning together in one fire. Lord Burleigh reckons that in that short reign 290 were burned alive, and above 100 suffered death in prison and from famine. Five bishops, twenty-one clergymen, eighty-four tradesmen, and one hundred husbandmen, servants and labourers, fifty-five women, and four children, suffered thus martyrdom for Christ from the persecuting Babylon of the New Testament. Wherever there has been power the same spirit has continued since the Reformation; and it is only the Divine judgments connected with the French Revolution that have effectually crippled and limited the cruelties of this antichristian power.

5. *Babylon is a power distinct from the Roman Empire.*—There is a power in the capital, that is distinct from the power of the empire at large, and governs that empire. Babylon is the power of Rome, holding the children of God in bondage, and upholding idolatrous worship. It is higher, in assumed and professed rank and authority, than *the beast*, which is the secular Roman empire; it is *the rider* on the beast, claiming a superior authority. The nature is of a different character. The harlot has a human nature, one different from and superior to the bestial nature. Thus the city of Rome itself was worshipped as a goddess.* The Pontifex Maximus was united to the imperial dignity, and each citizen had peculiar privileges beyond what the empire at large had. Papal Rome gradually assumed the same authority over the Roman empire—the Pope became the Pontifex Summus, and continues so to this day, and the Church of Rome asserts the dominion over all other churches. The language of Bellarmine is, that the pontiff, as pontiff, has not directly and immediately any temporal power, but only spiritual, but, by reason of the spiritual, he has at least indirectly some power, and that supreme, in temporal matters.† This Church, thus seated at Rome, also claims all its authority from God alone; pretends divine sanction for its most wicked acts, and, while it draws men to the most shameless idolatry, it pretends all the time only to be giving honor to the true God. What a mystery of iniquity is here! The Holy Ghost, seeing the whole unity of this evil, uses the strongest language in describing its abominations: *A woman drunken with the blood of the saints and of the martyrs of Jesus, and upon her forehead a name written, Mystery, Babylon the Great, the mother of harlots, and abominations of the earth.* These abominations have been fulfilled in the whole history of Rome. The pretensions of the Church of Rome to be the Church universal, show how great she is: *the mother of harlots*, corresponds to her claim to be the holy Mother Church: and *abominations of the earth*, corresponds to that image and saint worship

* See Livy, book xliii. ch. 6. Tacitus, book iv. ch. 37.

† See De Summo Pontifice, lv. v. ch. I

which she every where through the earth establishes. We have the same distinction in the thirteenth chapter of Revelations, between the ten-horned beast from the sea, which corresponds to the secular Roman empire, and the two-horned beast, which had the horns of a lamb, from the earth.

6. *Babylon is the Roman Church.*—And in this description is included all who have yielded themselves to the see of Rome and received her mark on their foreheads. Other nations and people have grievously fallen; the corruptions of the false Church have also infected many a Church not actually united with her, for she is *the mother of harlots*; but that which distinguishes Babylon from all others is its connexion with Rome, and its claim to supreme dominion.

The testimony of all ages of the Church regarding this truth has been noticed by many Protestants. See Bishop Jewel, and Dr. Bernard's "Remarks on Usher's Discourses." That the Church of Rome was Babylon, was the general testimony of the Reformed Churches, so that it has been observed, however they differed in other matters, yet in this there, was a wonderful unity. Dr. Bernard gives a list of the fathers and their successors, who have in various degrees concurred in this. Of our own earlier writers he gives the testimony of Bishops Jewel, Abbott, Whitgift, Andrews, Usher, Bilson, Hall, Downham, Davenant, and Prideaux. He adds the venerable name of Hooker, who applies Babylon to the Church of Rome. Our Homilies distinctly maintain this, and the Irish Church has an express Article upon it. The reader may find full evidence of this in the Author's "Practical Guide to the Prophecies," 6th edition, pp. 171—176, and "Testimony of the Reformers," p. xx., and pp. xlii.—xlvii.

7. The constituent principle of the true Church is, union with Christ by faith; the constituent principle of the Romish Church is, union with the See of Rome by blind submission as needful to salvation. The form of sound doctrine is indeed retained in the great essentials of Christianity, but in the Roman system, this is only the show that obscures and covers over the corrupt human doctrines which have been added to the Word by the Creed of Pius IV. The profession of these Articles by every Popish priest is required to be made in these words:—"This true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I promise, and swear most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life, and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are intrusted to my care by virtue of my office."

8. We have now endeavoured to demonstrate to you that there have been prophecies involving the doom of nations and people, and that they have had their fullest accomplishment. That there are prophecies yet to be fulfilled, concerning the fulfilment of these prophecies with reference to Idolatry and Islamism; Christians have no doubt, nay we anticipate the event with joyful hope. In reference to the Papacy, one of the prophetically doomed systems, there has been or may be in the minds of some, lingering doubts as to their strict application. To remove such scruples and to induce a firm belief in all minds as to the real application of the predictions of Scripture to Popery, we have endea-

voured to show on the evidence of opposing parties, that the Babylon of the Apocalypse and Rome are one and the same, and from the facts of History adduced by Papists that it was Rome Pagan we have demonstrated, that it is the hierarchy of Papal Rome. Having established the premises, there can be no difficulty or hesitation in drawing the inference.

9. Time forbids that we should enter even into the fuller exhibition of the Apocalyptic Prophecy, much less of those of Daniel and the Thessalonians ; this much, however, we may state, that the students of Prophecy recognize an invariable and indissoluble connexion between the three, and affirm that what is predicated of one, may be predicated of the other, and that what is true of one, is true of the other. This premised, and having endeavoured to demonstrate that the Babylon of the Apocalypse is Rome Papal and not Rome Pagan, and assuming that there is a uniformity and oneness between all these prophecies, we apply the description and downfall set forth in all ; to the one dire apostacy—the *Papacy*. And what a vivid picture of that fearful system do they contain.

10. We have but to look on the prophecy and at the past history of the Papacy, to mark the oneness and connection existing between the prophecy and the fulfilment. None but the Omniscient, who seeth and knoweth all things from the beginning to the end, and who understandeth the deep depravity of the human heart, could have prophesied of such a manifestation of wickedness under the mask of religion, nor could any but those held under the direst infatuation have conspired to fill up the outlines of so fearful a picture. Did the history of the Jews as a nation, and of Judas as an individual, not add strong proof of the fact, that such was the case under the olden dispensation, we should be loth to believe that man in his worst estate, could so far wander from the spirit of that which he professes to believe or from the God and Saviour he professes to love and serve. But so it is prophesied of man by *One* who cannot err, and so has it been fulfilled in the spirit and acts of the Papacy.

11. We will give the picture as drawn by the pen of inspiration, and leave any impartial reader of history to say whether there be any other system which has afflicted the earth to which it can possibly apply, but the Papacy. Thus writes Daniel, “Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet ; and of the ten horns which were in his head, and of the other which came up, and before whom three fell ; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellow’s. I beheld, and the same horn made war with the saints, and prevailed against them. Again he says, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces, and the ten horns out of this kingdom are ten kings that shall arise ; and another shall rise after them ; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words

against the most High, and shall wear out the saints of the most High, and think to change times and laws : and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.”—Thus prophecies the Seer of the Apocalypse. “And they worshipped the beast, saying who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.—So he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her head was written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth. And I saw the woman drunken with the blood of the Saints and with the blood of the Martyrs of Jesus : and when I saw her, I wondered with great admiration. And the angel said unto me, the woman which thou sawest is that great city, which reigneth over the kings of the earth.”—Thus writes Paul : “Let no man deceive you by any means ; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God. For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. Even he, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.” What a striking resemblance not only in the general outline, but in the filling up of this picture is rampant popery !

11. The conduct and title of her Popes,—her fierce, bloody and systematic persecution of the Saints in all ages,—her disfiguring of Chris-

tian practices and corruption of Christian Doctrines,—her deceits and mummeries, lying wonders, and pretended miracles ;—her worship of saints and relics ;—her transubstantiation and purgatory—her masses and confessional,—her very vestments and the colours in which she delights to array her officers,—the almost semi-omniscience of her priestly police,—the political and spiritual tyranny and slavish vassalage exacted by her, from all her devotees—her marring of the all-sufficient Atonement, and obscuring the Blessed Saviour by saints and angels and the queen of heaven,—all proclaim that she is the filling up of this fearful picture drawn by the pen of inspiration.

12. If, after having cited witnesses from all creeds and from all ages, they induce but one feeling and conviction, what shall hinder that we pronounce the Papacy to be what heaven has declared it to be, and what is written upon its forehead as its proper characteristic, “Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth ?” What should prevent us from applying to her this condemnation of heaven ? “Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”

III. The next and most painful part of the subject is the *Doom of Popery*. And do you think my hearers, whether ye be Romanists or Protestants, that we can bring our minds to the firm and unalterable conviction that there is such a system—so doomed,—involving in its destruction the welfare of hundreds of thousands, aye millions of immortal beings, bone of our bone and flesh of our flesh, men of like passions as ourselves, can we do this think you without feelings of the most intense and heart-rending agony. Would we not, if we dared, rather seal this book with the signet of eternal oblivion, than endeavour to explain and open up its fearful and damning mysteries. Oh yes, we do feel that it is a fearful thing for any man to deliver to his fellow men, even on the authority of heaven, the terrible denunciations of God against sinful systems or sinful men. Who is sufficient for these things ? Yet while we have compassion for our race, it should exhibit itself not in silence, not in crying peace, peace, where there is no peace ; not in permitting men to sleep in the embrace of the serpent ; not in allowing them to dance to hell with the music of their own chains, nor in the chains placed upon them by a guilty priesthood, yea, though those chains be gold ; not in being lulled from the theatre of mercy to the abodes of retribution by the siren voice of the papacy. No, the voice of God to us is as it was to the Apostle John. He bids us cry, “Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities.” Come with us and trace briefly a few of the scriptural characteristics of the doom of Papal Babylon.

Time would fail us we fear to enter at all into an exposition of the several stages of the prophetic doom of Popery ;—besides, if we are assured that this subject of prophecy is Popery, the language and imagery of the Bible is so simple, eloquent and majestic, that it were vain

to attempt to set forth the intentions and operations of God in language more appropriate than his own. We shall at least in the first instance, lest time should fail us, simply arrange in the language of the word of God the prominent characteristics of the predicted process and issue of the destruction of the Romish system ; and in doing this we have this confidence, that every word we utter comes clothed with this authority, "Thus saith the Lord."—

1. We have the Angelic announcement of this fearful event. "And after these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

2. The influence of filled-up transgressions upon the Divine mind. "For her sins have reached unto heaven, and God hath remembered her iniquities." Like the proud builders of Babel's tower, the measure of her iniquities was full.

3. The suddenness, openness and completeness of her punishment. "Therefore, shall her plagues come in one day, death and mourning and famine ; and she shall utterly be burned with fire ; for strong is the Lord God who judgeth her. And a mighty angel took up a stone like a millstone, and cast it into the sea, saying, Thus with violence shall that city Babylon be thrown down, and shall be found no more at all. And the voice of harpers and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsman of whatsoever craft he be, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee." To this apocalyptic announcement of prophecy we may add the testimony of Daniel and Paul. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And for this cause God shall send them strong delusion, that they should believe a lie : that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

4. We have next that which is the most overwhelming of all, the eternal doom of the Papacy, and of all her then adherents. Thus cries the third angel, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb ; and the smoke of their torment ascendeth up for ever and ever ; and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name. And again they said, Alleluia, and her smoke rose up for ever and ever." Like the tortured Dives, such shall be the doom of the Papacy. Worse, infinitely worse, than her own purgatory will be her eternal imprisonment, aye even without the hope of that atonement which she hath trampled upon and despised.

5. The wretchedness of this fearful doom will be augmented by the helpless wailings and the afar off and unsolacing sympathies of those

who had profited by her gains and admired her for her guilt. "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burnings, standing afar off for the fear of her torment, saying, alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandize any more; the merchandize of gold and silver, and precious stones, and of pearls, and fine linen, and purple and silk and scarlet, and all thine wood, and all manner of vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning saying, what city is like unto this great city! And they cast dust on their heads, and cried weeping and wailing, saying, alas, alas, that great city wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

6. Added to this will be the executive wrath of the civil powers over which she has exercised despotic sway. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled."

7. The afflicted and persecuted saints of Jesus will lift up their voices and rejoice; the holy apostles and prophets, together with the hierarchy of heaven, shall rejoice over her, for that God hath avenged upon her all the injuries which she had inflicted upon them. For amid the din of wailing and lamentation, and the mighty crash of fallen Rome, the Prophet of Patmos says, "I heard a great voice of much people in heaven, saying, Alleluia; salvation and glory, and honour and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia."

8. Nor are we left to conjecture the measure of the punishment which shall be awarded her from heaven, for it is written, "reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and

sorrow give her : for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

9. Beloved hearers, one thing especially remark in the midst of all this executive judgment, that the work, though executed by angels and by men, is yet none other than the work of God. For God hath put in their hearts to fulfil his will, for strong is the Lord who judgeth her, and God hath remembered her iniquities, for God, O ye saints, for God hath avenged you on her."

10. It neither falls in with my inclination nor intention to speak of the times and the seasons, which are in the hands of God alone ; but it may be stated that the general impression of those who have made the study of Prophecy the chief object of their lives, and who have been peculiarly careful to ascertain the precise character and arithmetic of the mystic numbers of Daniel and of John, appear to anticipate the fulfilment of these predictions somewhere about the year of our Lord 1866. That is taking "a time, and times, and the dividing of time" of Daniel, and the forty-two months, and a time, and times, and half a time of the Apocalypse to signify, as they are generally understood to mean, three and half years, and reckoning thirty days to each month, they make a total of 1260 days, or in prophetic interpretation 1260 *years*. Computing from the date when Phocas was constituted by decree the supreme head of the state church, viz. in 606, makes the fulfilment of this prophecy within the range of a few years, about the year 1866."

"Her final destruction," says Faber, "is to be burned with fire, or to be utterly destroyed, and this event is chronologically fixed to the season of the seventh vial, which begins to flow at the close of the latter 1260 years,"—or about the year 1866.

Nor need we attempt to make you feel and understand that we live in times big with important issues for immediately coming years. Every thing around and within us,—the heavings and throes of universal mind,—the attempts on one hand to overthrow every species of religious and political intolerance, and on the other to revive and re-establish spiritual despotism under new names and forms,—the evident arraignment under two distinct heads of the powers of light and darkness throughout the world,—the waning of the crescent,—the decay of heathenism—the progress of true christianity, together with the efforts, and immense progress of popery,—all proclaim with one steady and unerring voice, that the drama of judgment and mercy, which has so long been enacted on the theatre of our world, shall speedily be brought to a close, and the ways of God to man be fully justified and approved by a congregated universe.

11. In the midst of such a state of things, our last duty is to proclaim with that other voice which was from heaven, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Can we or ought we to add any thing to this vivid and soul-stirring picture of Revelation, ought an uninspired imagination to sway its sceptre over such a scene ? Oh ! if it might, and if we had the gift of far-seeing poetry mingled with faith, what a picture might we not draw.

12. Imagine to yourselves the whole conclave of Popes, Cardinals, Bishops, Archbishops, Vicars, Priests, and all the retinue of Popish Ecclesiastics, with their renewed, permitted, temporary dominion over the nations of the earth; imagine such a conclave assembled with the intent and for the purpose of guillotining the civil and spiritual liberties of the human race,—of placing the topstone, the crowning pinnacle on the temple of the man of sin. Ah! what a counsel, how confident and how serene in the expectation of immediate universal dominion.

Imagine intelligence borne to heaven on the swift wings of ministering spirits, of the last fell act of impious defiance against the God of heaven, in the godlike homage paid by the interested and infatuated to their Lord God the Pope; or of the last and most impious indulgence of sin issued to the guilty nations, or of the last and most cruel warfare against the saints of God,—imagine this falling with arresting import on the ear of Jehovah. The mind of God ever intent upon the accomplishment of his great purpose of mercy to the fallen, and in ordering and managing the great machinery of the universe, is too amply occupied to refer even to this Papistic wickedness,—though one of special impiety against which his prophetic denunciations are sent forth—until all his words of prophecy concerning it are fulfilled.

The face of the Eternal is for a moment shrouded with gloom, and sadness sits upon it as for a twinkling. All heaven is hushed and motionless at the unusual vision, and waits in breathless anxiety the portentous result. With majesty and power similar to that evinced amid the thunders and lightnings of Sinai, the voice of the Eternal is heard through the stillness of the myriads of heaven, and the burden of it is, “Babylon, Babylon the great is fallen. I have heard the voice of my martyrs from underneath the throne, and will answer. I remember her former sins and her iniquities are now full. Take her in the very heights of her prosperity, bind her hand and foot, and cast her into outer darkness to be found no more for ever.” With speed more rapid than the lightning, and with power equal to the task, the angel of destruction hastes to fulfill the imperious mandate. Attended to the battlements of heaven by the hosts of God they hang over the golden walls, they watch with intensest interest the destroying angel as he wings his way through ethereal space to execute his dread commission.

On earth all are unsuspecting, the advocates of the Papacy confident in their dominion, the saints of God drooping in expectation. Nothing is heard but the busy din and hum of secular pursuits, political strife and religious discussions, mingled with great words against the Most High, and the wearing out of the saints of God in the practices of Infidelity and the Papacy. On a sudden the eye of one and another is arrested by a meteor-like form gleaming in and irradiating the distant heavens. On the ear of a few at first are heard novel and startling yet dulcet sounds, and they are disconcerted, even as the inhabitants of barbarian islands are terrified at the first appearance of a blazing comet.

Suddenly the scene changes, the vision becomes a reality, the meteor form developes itself into an angel of light, the indistinct annunci-

ation is transformed into a voice trumpet-tongued, uttering this fearful sentence, "Babylon the great is fallen."

For her who had given no place for repentance to others, no place for repentance is left. "In one hour shall her plagues come upon her." With an arm nerved by Omnipotence for the work, will the executive herald take up, in the presence of an assembled world, the whole system of the Papacy, and having exhibited it in all its impotence, luxuriance and guilt, shall hurl it into the abyss of interminable woe, no more to rise for ever.

Aye, and multitudes of her admirers and friends, but not sufficiently so to seek destruction with her, shall like the timid but voluptuous courtiers in Babel's halls on the night of the hand-writing feast, stand shivering in soft luxuriance, their consciences stricken with sin, on the edge of the fatal precipice from which she has been hurled to destruction. None wishing or daring to leap into the gaping chasm to bring back the once fascinating and luxuriant lady of the world. Nay, with helpless and soft wailings, and with impotent and enervated cryings will they stand afar off, fit mourners at so dire a funeral. Aye, and the multitudes of the nations who had felt the tyranny of her iron but gilded sceptre, will start up from their oppression like the emancipated inmates of her own inquisition, and with a voice of execration, less potent only than the rejoicing voice of the saints, shall triumphing convey her to a place more terrible than her own purgatory, and from which the smoke of her torments shall ascend up for ever and ever. Aye, and the thousand times ten thousand of the saints, whose blood she has spilt, and whose martyrdoms had been commanded and sanctioned by her Popes, Cardinals, Inquisitors and Councils, and who have cried day and night from beneath the altar, shall, heaving off the incubus of suffering, which has pressed down their spirits and formed the burden of their prayers for ages, sing exultant a song more mellifluous and intense than that of the sons of God when they saw our world, clothed in beauty and goodness, merge from the primeval chaos. Aye, and the whole hierarchy of heaven shall catch the spirit and join in the anthem which is to celebrate the overthrow of the Man of Sin and commemorate the completion of heaven's purposes of mercy to a fallen and prostrate world.

13. And, oh, what a meeting for those who have been the leaders of this doomed system; what a meeting with the millions whom they have deceived; what a meeting with the privileges they have abused, the talents prostituted, and the myriad mischiefs inflicted upon an ignorant and deluded people! Oh, what a meeting with a mutilated law, and a trifled-with gospel! and oh, what a meeting with the Omniscient eye and searchings of the Divine mind, but especially with that insulted Saviour whose eyes will be as flames of fire, whose vesture will be dipped in blood; whose name is the Word of God! Oh! who can look forward with the feeblest graspings of the future, without intense and overpowering agony at the prospect of the overwhelming destruction, which must soon fall upon that system which has hitherto, and shall up to the time of its final punishment, impiously arrogate to itself the alone power of life

and death, salvation and damnation, to our guilty and fallen race.

14. And oh, is this not enough even in prospect, to urge us, knowing the terrors of the Lord, to persuade all who are not of her to touch not, taste not, and handle not, that which we believe on the testimony of God to be doomed to destruction? Is it not enough to induce us, though they may deem us beside ourselves, and if we be so it is for their cause, to intreat with all tenderness and love those who are the people of God, and such there have been and now are in Papal Rome, to come out of her, that they be not partakers of her plagues.

O Brethren, if ye hear not us, at least hear God when he says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Come out of her and ye shall inherit all things.

15. Come out of her masses to the one sacrifice once offered up for all;—her confessional to that God to whom the secrets of all hearts and lives are open and naked—her intercession of priests, saints and angels, to Him who is the one Mediator between God and man, the man Christ Jesus—her human and self-constituted absolutions to that blood which cleanseth from all sin—her self-righteous ceremonies and penalties, to Him who is at once the sanctification, redemption and eternal life of his people, Christ, in whom all the church is complete for all ages—her professedly baptismal regeneration, to the teachings of that Spirit who alone can give that unction from the Holy One by which you shall know all things. Come out of her mummeries and masses, her priestcraft, her manifold deceptions and impieties against God and your souls, to the law and to the testimony with its precepts, promises and prospects, in their original integrity, and in your own tongue, so that he who runs may read and not err therein.

Come to a full and complete Christ,—the perfect and merciful Word of God, to the blessed influence of the Eternal teacher the Holy Spirit, —to the simple, instructive and corrective ordinances of God's appointment, and to the glorious and well founded prospect of the rest which remaineth for the people of God, in that bright world, where over all, in majesty and love, reigns Christ, the end of all shadows, the fulness of all blessings to all who love, serve and obey him. Come out of her, and unite with saints and angels in casting your honors at the Saviour's feet, and in crowning Him Lord of all.

LECTURE EIGHTH.

THE

CHARACTERISTICS

OF A

NEW TESTAMENT CHURCH.

BY THE

REV. W. YATES, D. D.

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THE subject of the present Lecture is, the Characteristics of the Church of Christ, and an inquiry whether those characteristics are possessed by the Church of Rome. On the former of these it will be necessary for us to dwell at length ; while a reference to the Lectures already delivered, will enable us to be more concise on the latter.

Without any preliminary remarks, of which many might be offered, we shall at once enter on the subject by considering the nature of a church. What is a church, in the sense of the New Testament ? The simplest definition we can give of it is, *a company of believers*. Under this definition we suppose time and place to be comprehended, for where there is a company of persons, there must be a time when, and a place where, they are assembled. If required to give a more extended definition of a church, we should say, all who are called by God the Father, justified by the Son, and sanctified by the Spirit, constitute the church of Christ.

This church is divided into two parts, called particular and general ; or, as the old divines express it, visible and invisible, the one consisting of all those who are Christians in appearance ; and the other of all those who are such in reality.

The church general is again subdivided into two parts, called the church militant, and the church triumphant : the one in a state of conflict on earth, and the other in a state of triumph in paradise. The church militant on earth includes in it believers of both sexes, of all ages, of all conditions, of all nations, of all times, and of all denominations. Believers of both sexes, through every dispensation of time, in every part of the world, whether young or old, whether Catholics or Protestants, whether Episcopalians, Presbyterians, Independents, Baptists, Methodists or any other name, are a part of the Church of Christ, and these all combined form the universal Church on earth. Here

there is no difference, for 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but all are one in Christ Jesus;' 'there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Sythian, bond nor free; but Christ is all and in all.'

The Church triumphant consists of all those who have been by grace redeemed and taken from this present evil world. The number of these is said to be ten thousand times ten thousand, and thousands of thousands. It is a delightful thought that so many millions of our race, men, women and children, have escaped from all the sins and miseries of this life, and are for ever present with the Lord. These are called the spirits of the just made perfect. Once they were in this state of imperfection, contending with the world, the flesh and the devil; now 'they are before the throne and before the Lamb, clothed in white robes, with palms in their hands.'

While the Church general, whether militant or triumphant, includes all who are believers in reality; churches in particular include all those who are so by profession. These churches are called by the name of the place where they exist, or by the name or denomination of the persons of whom they are composed. The former is the Scripture method of naming churches. Thus we have the church at Jerusalem, at Rome, at Corinth, at Ephesus, at Thessalonica, &c. The latter is the method which has arisen out of the divisions that have distracted the churches. There were at Corinth some who said, I am of Paul; and some who said, I am of Apollos; and some, I am of Peter; and some, I am of Christ. Yet we do not hear that churches were formed under the denomination of Paulian, Apollonian, Petrian, and Christian. Had such churches been formed, they would have been the disgrace of the age; and by parity of reasoning, all denominational names now used are the disgrace of the present age. We have no authority from the New Testament to call churches by any other names than those of the places, where they are located; consequently all such names of churches as Episcopalian, Presbyterian, Independent, Baptist, Calvinistic and Wesleyan, are unscriptural, and will certainly lose all their glory as soon as Christ shines forth in the splendour of His coming.

No particular church on earth is perfect; all have been marked with imperfection from the very commencement; nor indeed is perfection to be expected, for we must regard the churches in one respect like spiritual hospitals, from which the patient, as soon as he is well, or nearly well, is dismissed and allowed to go home. If a perfect church could be found at any time, we should expect to find it in the days of Christ and the Apostles; yet in the church of Christ, consisting of only twelve, there was a traitor of whom he said, 'Have I not chosen you twelve? and one of you is a devil.' In the church at Jerusalem were found Ananias and Sapphira his wife, who lied against the Holy Spirit, and were struck dead with the lie upon their tongues. And in the church at Samaria was Simon Magus, who wished to purchase the Holy Spirit with money, and who was declared by an inspired Apostle to be in the gall of bitterness and in the bonds of iniquity. Since then, from the days of the Apostles, all particular churches have been found

imperfect, how is it to be ascertained and determined whether they are churches of Christ or not? It must be determined by the majority of the members of which the church is composed. If the majority, with some few exceptions, are believers, pure in doctrine and in practice, it is a church of Christ; but if the majority, with some few exceptions, are unbelievers, corrupt in doctrine and in practice, then it is not a church of Christ; for how can they who are for the most part the servants of Satan, be called the disciples of the holy Jesus? Such an assemblage of men was found in the days of the Apostle John, who said of themselves that they were Jews, servants of the true God, and were not, but were persecutors of his true church at Smyrna; and what is the name which the beloved Apostle gives to them? He calls them the synagogue of Satan. From which we infer, that where the majority of any church are on the side of Satan and doing his work, even though there may be a few good men among them, who sigh and cry over their abominations, yet in Scripture language they must be denominated a synagogue of Satan. Now after what you have heard in former lectures of the corrupt doctrines, and equally corrupt practices of the church of Rome, we leave you to judge and determine for yourselves, whether she is a church of Christ or a synagogue of Satan. We have no desire, however, to forestal this question, and think, when you have maturely considered the characteristics of a true church, which we shall now set before you, you will have less difficulty in coming to a conclusion.

In the language both of the Old and New Testament, the church is represented to us under the figure of a city. In the Old by these words—‘Beautiful for situation, the joy of the whole earth is mount Zion, the *city* of the great king; God is known in her palaces for a refuge.’ ‘We have a strong *city*, salvation hath God appointed for walls and bulwarks.’ In the New by these—‘We are come unto mount Zion, unto the *city* of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven.’ ‘And I John saw the holy *city*, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.’ ‘And he carried me away in the spirit to a great and high mountain, and shewed me that great *city*, the holy Jerusalem, descending out of heaven from God, having the glory of God.’ In these passages the church is represented to us as a city, a strong city, a holy city, a great city, the city of the living God, and this city is said to be the church of the first born, who is Lord of all.

The church of Rome is also represented to us in Scripture under the figure of a city; but a city of a very different description.

‘So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, and upon her forehead was a name written, *Mystery, Babylon the great*.’ ‘The woman which thou sawest is that great city which reigneth over the kings of the earth.’ ‘And there followed another angel saying: Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications.’ From these quotations you will perceive that between the church, the city of God, and the church, the city of

Babylon or Rome, there is a perfect contrast; all the difference that there is between the most faithful wife and the most abandoned prostitute.

Of the church, the city of God, the most glorious things are spoken. Of her it is said, 'Walk about Zion, go round about her, count her towers, mark well her bulwarks, consider her palaces, that ye may tell them to the generation following. For this God is our God for ever and ever, and will be our guide even unto death.' Of her it is said, 'There is a river, the streams of which make glad the city of God, the holy place of the tabernacles of the most high. God is in the midst of her; she shall not be moved: God shall help her and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of Hosts is with us: the God of Jacob is our refuge.' Of her it is said, 'His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God.' Now the glorious things which are spoken of this city are its peculiar characteristics, and on these we are now called to meditate. Let us inquire then what are the glorious things that are said of this city, the church of God, and how far these can be predicated of the church of Rome.

1. *Glorious things are said of the King and Head of this church or city of God.* In the Old Testament he is thus described: 'Unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, the Wonderful, the Counsellor, the mighty God, the Father of the everlasting age, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order and to establish it with judgment and with justice from henceforth even for ever.'

In the New Testament he is described in these glowing terms, 'And I saw heaven opened, and behold a white horse; and he that sat upon him was called, Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written which no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called, The Word of God. And the armies of heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh, a name written, King of Kings and Lord of Lords.'

As King of kings and Lord of lords, he has a natural and indisputable right to supreme and sole authority. There is not an attribute of deity which he does not possess; and he is declared to be 'over all, God blessed for ever.' 'By him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him.' 'He upholds all things by the word

of his power.' He is the dispenser of rewards and punishments, who will say, 'Come ye blessed,' or 'Depart ye cursed.' If then to possess infinite perfections, to create, to preserve and to reward can entitle to supreme and sole authority, Christ is so entitled.

He has a legal and official right to supreme and sole authority in the church. This arises from the very constitution of the empire over which he reigns. The eternal Father has said: 'I have set my king upon my holy hill of Zion.' To this King he has said, 'Sit thou on my right hand, until I make thy foes thy footstool.' 'Rule thou in the midst of thine enemies.' 'Him he hath exalted far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be the head over all things, to the church.'

He is to the church, Prophet, Priest and King. There is a dignity or authority arising out of each of these offices. Men, as types of Christ, have acted in one, and a few in two of these offices, but to Him and to Him alone has been reserved the glory of acting with unlimited authority in all the characters of Prophet, Priest and King: to set up a rival therefore against him in any of these capacities is nothing less than sedition and open rebellion against our lawful sovereign.

He has a moral and eternal right to undivided authority in his church. That church owes its very existence to him, it is the purchase of his blood. As he alone redeemed, he alone has a right to reign over the redeemed.

And who will deny him this right when they consider what it cost him to purchase it? For this it was that he emptied himself of divine honour and glory, made himself of no reputation, took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross. Yea 'for this end he both died, and rose and revived, that he might be Lord both of the dead and the living.' And for this God 'hath highly exalted him and given him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.' And after all this who shall dare to dispute his right to supreme and sole authority in the church?

The true subjects of Christ's kingdom are loyal subjects, they maintain the authority and defend the prerogatives of their King. They count life and all things else as dross compared with his honour. To put any one in competition with him is to them treason, the highest of all crimes and misdemeanours. In this all his true subjects on earth and in heaven unite. Those on earth say, O Lord our God, other Lords beside thee have had dominion over us; but now by thy grace will we make mention of thy name only. Those in heaven say, Unto him that loved us and washed us from our sins in his own blood, and made us kings and priests unto God even his Father, to him be the glory and the dominion for ever and ever.

When the book of the divine will was to be unsealed, there was found

no one in heaven or on earth, or under the earth, that was able to open it or look upon it. At this the Apostle wept, but was comforted by the assurance that the Lion of the tribe of Juda, the Root of David was worthy. Upon this the four living creatures, and the four and twenty elders, and the angels, and every creature that is in heaven and on earth, all united in saying, Blessing and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

From these remarks it appears that the first grand characteristic of a New Testament church is, its maintaining the supreme authority of its King and Head; but, as was shewn in the 2nd Lecture, this authority is diminished and in many cases totally set aside by the Romanists. They unite others with Christ in his offices of Prophet, Priest and King, and often give to them as much and sometimes more glory than to Him. They acknowledge the Pope as the spiritual head of the church on earth. They allow him, as predicted, to sit in the temple of God, shewing himself that he is God. His authority with them is greater than that of the King of Zion. Christ says, 'Search the Scriptures;' the Pope and his council say, 'If any one shall have the presumption to read or possess the Scriptures, without written permission, he shall not receive absolution till he has given them up.' Now which is most regarded, the positive command of Christ or that of the Pope? They unite the Virgin Mary with the Saviour in his kingly and priestly offices. They call her the Queen of heaven, and often address more prayers to her than to him who ever lives to make intercession. When Mary at Cana on earth appeared to interfere in his sole and peculiar work, he said to her, 'Woman, what have I to do with thee?' In their worship of the Virgin, they are worse than heathens; for a Pandit once remarked to me, 'Sir, after all we are not so bad as the Catholics, for however much we worship Krishna, we never worship his mother, as the mother of God.' We are warned in the Scripture against the worshipping of angels, and intruding into things which we have not seen, and the reason assigned for the prohibition is, that it will lead to our not holding the Head. Yet in spite of this warning, Romanists pay divine honours to angels, and offer to them their supplications. And though the angels themselves have said, See thou do it not, they still persist in giving them honours which are due alone to the King of Zion. They offer their prayers to saints as well as to angels, and unite their merits with those of the Redeemer. And though the Apostle Peter, of whom they make their boast, when Cornelius fell down at his feet and worshipped, disclaimed the honour and said, Rise, I myself also am a man, yet with this example before them, they continue to supplicate saints far inferior to Peter. By thus uniting others with Christ in the honours due to him alone, they rob him of his glory and, inasmuch as they do so, they are destitute of the first grand characteristic of a true church, which is to give all glory to the King and Head alone; and to say, Not unto us, O Lord, not unto us, but unto thy name be the glory.

2. *Glorious things are said of the Statute book or code of Laws by which this church or city of God is governed.* Many comparisons

are used to shew that it is one of God's brightest works and best gifts to man. What object in the creation is more glorious than the sun? yet the law of the Lord is brighter than that, it enlightens the soul. 'The law of the Lord is perfect, converting the soul.' What metal is more precious than gold? Yet the law of the Lord is more to be desired than gold, yea than much fine gold, better than thousands of gold and silver. What is sweeter to the taste than honey? But the word of God is sweeter to the soul than honey or the honeycomb.

This book of the divine law has always been honoured above every other book. So Christ honoured it by reading from it, constantly quoting it, and recommending all to read it. He might have taught his disciples upon his own authority, without a reference to any other; but instead of doing so, we find that beginning at Moses and all the Prophets, he expounded to them in all the Scriptures. Apollos was a man mighty in the Scriptures, and to this he owed in a great measure his usefulness, for he mightily convinced the Jews, and that publicly, shewing from the Scriptures that Jesus was the Messiah. Paul was a useful preacher and a powerful writer. And how did he preach? It is said, 'And Paul, as his manner was, went in to them, and three sabbath days reasoned with them out of the Scriptures.' And how did he write? Look at the epistles to the Romans and to the Hebrews, and see the numerous references made, not to tradition, but to the Scriptures. The citizens of Zion have ever delighted in this book, their language has always been, 'O how I love thy law, it is my meditation all the day.' 'Thy statutes have been my songs in the house of my pilgrimage.' Those who have known these laws best have always been the brightest characters. The Bereans were more noble than the Thessalonians, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether things were so.

It was shewn to you in the first Lecture that the Scriptures are *complete* and need no addition, that they are *clear in every essential point* and need no ecclesiastical interpretation; they are therefore carefully studied and constantly referred to by the citizens of Zion. Do they wish to know what they ought to believe? They appeal to the Bible, and they value no creed nor any part of any creed, that cannot be substantiated from the Bible. Do they wish to know what is to be rejected from their creed and avoided in their practice? They go to the statutes of the divine law, they look at its prohibitions, and the penalties or punishments it denounces on transgressors. At these they tremble, but at no edicts of men. Do they wish to know what duties are incumbent upon them? They carefully consult their Bible, they consider well its commands and its examples. If the thing to be done is easy, and yet not justified by precept or example, they are indifferent about it; but if ever so difficult and requiring the greatest sacrifices, yet if sanctioned by the precepts and examples of the Statute book, they are resolved to obey, and to follow their leader through evil report as well as good. Do they want motives to sustain them in action and in suffering? They look at the promises of the divine word, and at the histories of the holy men in whom they have been exemplified. And while looking at Jesus, at the cloud of witnesses around them, and at the glory before

them, they are prepared to do and suffer all the will of God. Thus they find that all scripture being given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Can these glorious things be said of the church of Rome? Alas, they cannot, for it is one of the fundamental [rules] of that church, that the Bible is not the *sole* and *only* rule of faith and practice; but that tradition is needed to supply its defects. By this they lose its light, and fall into many errors. In this manner did the Scribes and Pharisees of old make void the divine law, as the Saviour said to them, ‘Full well do ye frustrate the commandment of God, that ye may keep your own traditions.’ The moral law enjoined on them to honour their parents, but by the tradition of Corban, they set it at defiance. In like manner do the Romanists make the word of God of none effect by their traditions. The Scripture warns us against superstitious observances. Paul says to the Galatians. ‘Ye observe days, and months, and times and years. I am afraid of you lest I have bestowed upon you labour in vain.’ Yet there are many days to which a superstitious veneration is paid in the Romish church, and which rest for their sole authority upon tradition, and these days are observed with greater strictness than the day which is commanded to be kept holy. Again, marriage is the appointment of God and honourable in *all*; yet the Romish church forbids her priests to marry, and this, though it can be proved that Peter was a married man, and that he led about with him his wife in his apostolic journeys. As the church of Rome thus by its traditions makes void the law of God, and forbids that law to be read and studied, it is clear that she is not possessed of the second grand characteristic of a New Testament church, viz. that of making the Bible the sole and only rule of faith and practice.

3. *Glorious things are said of the state or condition of this church, the city of God.* Under a good king and wise laws the state of the subjects must be glorious. Hence it is said of all the inhabitants of this city, ‘Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.’ The grand peculiarity of this people is, that they are a people saved by grace. It was shewn to you in the third Lecture that salvation is of God, that this salvation is all in Christ, that it is dispensed by a law of grace external in justification, and internal in sanctification—and that the means by which all the blessings of this salvation are obtained and enjoyed by man, is faith. In the city of God grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

All the subjects of this state are chosen and called. They are said to be elect according to the fore-knowledge of God the Father, called out of darkness into marvellous light;—who in time past were not a people, but are now the people of God; who had not obtained mercy, but have now obtained mercy. As they are all to a man chosen, and that by the eternal God, they must be a peculiar people, or, as the Apostle James denominates them, a sort of firstfruits of his creatures.

They are all justified by the righteousness of Christ. As they were

made sinners by the sin of the first Adam, so are they made righteous by the righteousness of the second Adam. In this each one joys and glories, saying, 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels.' Clothed in this righteousness they are in the eye of the law and in the sight of a holy God as clear as the angels in heaven and as much entitled to its glories as they. Hence the Apostle Paul, when looking forward to the severe scrutiny of the last great day, desired nothing more than that he might be found in Christ, not having on his own righteousness which was of the law, but that which is through the faith of Christ, the righteousness of God by faith.

They are all regenerated and sanctified by the Holy Spirit. That Spirit is the purchase of the Saviour's death, and sent down by him to convince, to convert, to guide, purify and comfort his people. No one can be a fellow-citizen with the saints and of the household of God, unless he is born of the Spirit, regenerated and renewed in the spirit of his mind. 'If any man have not the Spirit of Christ, he is none of his.' 'What, know ye not that your body is the temple of the Holy Ghost, which is in you and which ye have of God?' 'As many as are led by the Spirit, are the sons of God.'

They are all allowed free access at all times to their King. This is what can be said of no other city or kingdom in the world, that all the subjects, even the meanest of them, may obtain an audience with the king whenever they desire it. This access is never regarded as an intrusion; on the contrary, the more it is used, the more acceptable does the subject become. 'Let us then,' says the Apostle, 'come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.'

They are all, though unknown to the world, the heirs of eternal glory. They are 'the children of God by faith in Christ, and if children, then heirs, heirs of God and joint heirs with Christ.' 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is.' If to be chosen and called of God, to be justified by the perfect righteousness of Christ, to be sanctified by the Holy Spirit, to have free access to the throne of grace, and to be entitled to eternal glory, is the honor put upon all the saints, then we may say, 'Happy is the people, that is in such a case, yea happy is the people whose God is the Lord.'

We have now to enquire, is this the state and condition of the majority of those belonging to the church of Rome? We fear not, for how can they who cut down the tree enjoy its fruits? With the exception of the Jansenists, the Romanists deny the doctrines of grace and justification by faith in the righteousness of Christ alone, and look rather to their masses and penances than to the Spirit of God for their purification. In rejecting the doctrines of grace by which the blessings of salvation are

conveyed to man, they deprive themselves of those blessings. We say not that all Romanists reject the doctrines of grace, there are some among them who cordially receive them, such as Martin Boos, who received the doctrine of justification by faith alone, and preached it to the salvation of hundreds; but he endured grievous persecution on account of it from the men of his own church. What we say, and what has been proved to you, is, that the Romish church, as a body, rejects the doctrine of grace and justification by the righteousness of Christ alone, and consequently all the blessings promised to a belief in those doctrines, and must therefore be destitute of what constitutes the glory of a New Testament church. Of them we may say, as the Apostle did of the Jews; ‘Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God; but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.’

4. *Glorious things are said of the character of those belonging to the church, the city of God.* They are described as the excellent of the earth, and as approving things that are most excellent, all that is true, honest, just, pure, lovely and of good report. To enumerate all their virtues and all their praises would lead us too far, we shall dwell only upon a few of them.

They are, like their great leader, faithful and true: They hate deceit and falsehood in every shape they wear. They are true to their word, true to their Bible, and true to their God. Their principle is, Buy the truth and sell it not. Rather than barter the truth, they would part with life and endure a cruel death. All the treasures of the earth cannot purchase from them the truth. They hate the father of lies and all his devices; and believe that no circumstance, no considerations whatever can justify them in swerving from the truth. They love him who is called Faithful and True, and determine to follow him wherever he may lead.

They are, like their Head, humble. They are brought up at the feet, not of Gamaliel, but of Him who was meek and lowly in heart, of Him who said, Blessed are the poor in spirit; blessed are the meek. Instructed by his example, by his precepts and by the teachings of his Holy Spirit, they have learned not to think of themselves more highly than they ought to think, but to think soberly and to esteem others better than themselves. Instead of arrogating to themselves, they condescend to men of low estate, and never forget the exhortation, ‘Be not wise in your own conceits.’

They are, like their Saviour, compassionate and kind. If men deviate from the truth, they follow them not with fire and sword to bring them back. They pity those who are diseased in mind more than those who are diseased in body, and would as soon think of persecuting a man in a fever, as a man in an error. As Christ wept over Jerusalem, so they weep over hardened sinners and obstinate heretics. They put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another

and forgiving one another, if any man have a quarrel against any, even as Christ forgave them, so also do they.

They are all men who know the truth, and the truth has made them free. They 'stand fast in the liberty with which Christ has made them free, and will not be again entangled in the yoke of bondage.' No men are greater slaves than those who rely upon their own works for salvation. The slave may sometimes err and yet escape the lash, but they are lashed by a guilty conscience for every failing. How easy is the yoke of Christ compared with that of works. The man that is freed from the bondage of the law, works, but it is all from love to his Redeemer and not from the fear of death, 't is love that makes his cheerful feet in swift obedience move.'

In consequence of being thus true, humble, kind and free, they are a happy people. They enjoy peace in their own minds, the peace of God which passeth all understanding. They live in peace with all men as far as lieth in them, and being called to peace in one body, they are thankful, and strive continually to keep the unity of the spirit in the bond of peace. Thus are they filled with joy and peace in believing.

Is this the character of those who embrace the doctrines and follow the precepts of the Church of Rome? The very opposite is the case to a lamentable extent. Are they true? In religious concerns, which are the most important of all, they are not true. It is one of their maxims, that though lying is contrary to the moral law, yet there are cases in which a man may lie for his religion. They say that the end justifies the means, or in other words, Let us do evil that good may come. Hindus and Muhammadans agree with the Romanists in this, as they do in many other things; they all maintain that there is nothing wrong in lying for their religion, and among them all we see that those who will lie for their religion, will in general lie for purposes the very opposite of religion. Are they humble? Yes, in a voluntary humility and worshipping of angels they are; but in the humility founded on truth they are not. Had they been so, they had never dared to arrogate for the church of which they are a part, the prerogative of the Deity alone, absolute infallibility. Are they compassionate? They may be so to the poor of their own community, but certainly they are not to those who most need compassion, poor heretics; these they consign without pity to the civil power and to the flames. Were they kind to the Waldenses? Let the mountains of Piedmont speak. Have they been kind to us? Let the fires of Smithfield and many other places tell.

Are they free? Where shall we find a people more enslaved to priests, to works, to superstitions, and to foolish customs? It would be endless to point out the instances in which they are held in the most cruel bondage by their priests, their penances, their masses, and their lengthened vigils: in all which they remind us of the hard bondage of the *Jogis* measuring their way to Jagannáth by the length of their bodies. Amidst such falsehood, pride, cruelty, and slavery, can they be a happy people? Oh, it is impossible; great is the darkness that hovers over them, painful the conflicts of mind through which some often pass; and much are they to be pitied, because they think them-

selves the only Christians, while destitute of the most essential characteristics of the people of God.

5. *Glorious things are said of the conduct or exploits of those belonging to the city of God.* The apostle Paul, in the eleventh chapter of the Epistle to the Hebrews, has given us a long list of their achievements, shewing how through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

They are engaged in a warfare that is both defensive and aggressive, and the armour they wear, is suited to the deeds they have to perform. It is not carnal, but mighty through God to the pulling down of strongholds. What it is, the apostle has shewn in the place where he exhorts Christians to put it on. He says, 'Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints.'

Equipped in this heavenly armour they go forth in the strength of the Lord to contend with their foes. Those foes are numerous and powerful, the world and all its false maxims, the flesh and all its sinful indulgences, the wicked one and all his fiery temptations. They are required to stand out from the world and to be separate, to deny themselves, take up their cross and follow their leader, and to resist the Devil until he flees from them.

Nor are they to be satisfied with merely defending themselves against their numerous foes, they are called to an aggressive warfare. They are called to penetrate into the darkest regions of Satan's empire, and there to plant the standard of the cross. They are there to put down all opposition by the brightness of their example, and to conquer all opposers by the sharpness of that two-edged sword, the word of God. To effect this, they must live soberly and righteously and godly in this present world; and obey the Saviour's command, 'Go ye into all the world and preach the gospel unto every creature.' Wherever they go, they must let their light shine before men; they must shine as lights in the world. When all the possessors of Christianity shall thus act, then will the church become 'fair as the moon, clear as the sun, and terrible as an army with banners;' and then will all the world be brought to the obedience of the faith. The citizens of Zion do not expect to achieve the victory over the world by their own strength or wisdom; they know it is to be done, not by might nor by power, but by the Spirit of the Lord. They do, therefore, at all times, while fighting under the banners of the Lord, in the exercise of faith, hope and love, trust to Him and to Him alone for the victory. They run not uncer-

tainly, they fight not as one that beateth the air ; but they go forth in the strength of him who has said, ‘ my grace is sufficient for thee,’ and who is represented as leading forth his faithful bands, conquering and to conquer.

Let us now inquire, how do the Romanists act in this defensive and aggressive conflict ? Can glorious things be said of their doings and achievements ? In the defensive warfare they have many of them, like the foolish Galatians, suffered many things in vain. They have endured the solitude of the dark cavern and the gloomy cell ; they have agonized under the torture of the self-inflicted lash ; and have spent sleepless nights in the repetition of formal prayers addressed to saints and angels. But here it may be asked, Who hath required this at your hands ? ‘ He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God !’ The doctrines which they teach, however, enable those who wish it, to avoid the contest with flesh and sense and sin.

There is the doctrine of indulgences, by which, if they will part with a small sum of money, they may indulge in whatever sins they please. And there is the doctrine of purgatory ; by which, if they leave a sufficient sum for masses, they can escape from the just consequences of sin in another world. Are not such doctrines as destructive to all warfare, as the ease of Cannæ was to the army of Hannibal ?

The Romanists, as you heard in the 6th Lecture, have engaged in aggressive war for Christianity ; but how have they done it ? By the sword and by the Inquisition, and by a lie in their right hands. When they went forth to conquer the holy land, and subdue the world to Christ, as in the days of the crusades, was it not with sword and spear, with confused noise, and garments rolled in blood ? When they went to put down what they called error and schism, as in the former days of the Waldenses, was it not with brutal fury, till they had destroyed about a million of God’s people, and had become drunk with the blood of the saints ? When the Jesuits went forth to conquer Japan, China and the East, was it not with all deceivableness and unrighteousness, practising rules which set the moral law at defiance, which concealed or corrupted the truth of God, and which left men heathen still under a Christian name ? And who can describe all the horrid cruelties of which they have been guilty in their attempts to uphold their system by the inquisition ? Who can read the deeds of the Inquisitors, the heroes of the Roman faith, and not exclaim, ‘ O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united ; for the instruments of cruelty are in their habitations.’

6. *Glorious things are spoken of the internal economy of this city.* This city is described by the sweet singer of Israel, as superior to all others. He says, ‘ I will make mention of Rahab (or Egypt,) and Babylon to them that know me : behold Philistia and Tyre with Ethiopia ; this man was born there. But of Zion it shall be said, this and that man was born in her, and the highest himself shall establish her.’

In every city there must be officers to act, and ordinances or regulations for the people to observe, and the fewer the officers and the more

limited the regulations, providing they are sufficient, the better for the people. A multitude of officers with duties ill-defined, and a multiplicity of regulations, little understood and as badly enforced, can create and perpetuate only confusion and disorder. For the simplicity of its economy, the christian dispensation stands distinguished above all preceding dispensations. Under the law there were several orders of men, as the high priest, the priests, the Levites, the singers, &c. ; and many ceremonies national and religious, which stood in meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation, a yoke, says the Apostle Peter, which neither we nor our fathers were able to bear. In the beginning of the gospel dispensation there were several orders of men, some of them not afterwards found necessary. For God then set in the church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. But when Christianity had been established by signs, and wonders, and divers miracles, and gifts of the Holy Ghost, many of these were found unnecessary, and were discontinued under the direction of the Apostles. Do you require proof of this? Look at the beginning of the epistles, and see to how many orders they are addressed by the Apostle Paul. He writes thus ; ‘ Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the Bishops and Deacons.’ Had there been other orders beside these, he certainly would have mentioned them here.

We, therefore, believe that the only two orders of men in the Christian church are Bishops and Deacons ; and the only two ordinances, Baptism and the Lord’s Supper. On the first point there exists a difference of opinion among some good men ; there is none, however, among those who are engaged in delivering these lectures. We all believe that the words Bishop, Presbyter and Pastor are used synonymously in the New Testament, and signify the same character. Whether, therefore, we say Bishops and Deacons, or Presbyters and Déacons, or Pastors and Deacons, we understand precisely the same thing.

The ordinances of the Gospel dispensation to be observed by the church are Baptism and the Lord’s Supper, and these are both remarkable for their simplicity and fitness. They both refer us to the foundation of all our hopes, the death and resurrection of our Lord Jesus Christ. That baptism is intended to set forth the death and resurrection of our Saviour, we are taught in these words : ‘ Therefore we are buried with him by baptism into death ; that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life.’ And again, ‘ Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.’ That the Lord’s Supper is intended to perpetuate the remembrance of the Saviour’s death, resurrection and second coming, we are taught in these words ; ‘ For as often as ye eat this bread and drink this cup, ye do shew forth the Lord’s death until he come.’ This ordinance, therefore, declares to all the world, how the church believes that Christ has died, has risen again, and will come the second time without sin unto salvation.

Is then what we have described to be the economy of the New Testament church, the economy of the church at Rome? No, by her the beautiful simplicity existing in the orders of the men called to act, and of the ordinances to be observed, is utterly marred. Instead of two orders of men, one to attend to the spiritual, and the other to attend to the temporal concerns of the church, she has fabricated orders beyond what I can mention, and being beguiled by the subtlety of the serpent, has been entirely corrupted from the simplicity of Christ. Instead of Bishops and Deacons, she has Popes, and Cardinals, Bishops and Archdeacons and Canons; Priests and Vicars, Deacons and Wardens, Monks, Friars, Jesuits, &c. Here we see the work of an imperious woman who delights to be waited upon by a long train of lovers.

The ordinances of the Church have, in like manner, been corrupted and augmented. Instead of two, the Roman church has seven ordinances, or, as she calls them, sacraments: baptism, the eucharist, confirmation, ordination, penance, marriage and extreme unction. Instead of adding to the ordinances, how much better it would have been to have kept pure those delivered by Christ and the Apostles. But the standing ordinances of the church, Baptism and the Lord's Supper, she has awfully corrupted. She teaches that baptism is the means of salvation, and that instead of being an outward sign of an inward and spiritual grace, it is the very thing that regenerates the soul; thus she deludes thousands and leads them to consider themselves regenerated, when they are in the bonds of iniquity. If souls were regenerated by baptism, then such characters as Judas and Ananias and Simon Magus, &c. would never have been found in the Church, for they were all baptized. She teaches that the Lord's Supper is a sacrifice, and that the laity or people are not to touch or taste the cup. Here is an awful perversion. Christ appeared once in the end of the world to put away sin by the sacrifice of himself; but she teaches that by his presence in the bread and wine he is continually offering himself as a sacrifice still. He said on the cross, *It is finished*, she says *No*, nor will be till the end of the world. Christ in taking the bread said, *Take, eat*; in taking the wine, he said, *Drink ye all of it*; but she inverts this and says, *Take, eat all, but drink not one of you*. From these things you will see that the economy of the church of Rome is at perfect variance with that of a New Testament church.

7. *Glorious things are said of the external influence of this city.* When God defended and saved his people by Moses, sorrow took hold of the inhabitants of Palestine. The dukes of Edom were amazed, and trembling took hold of the mighty men of Moab; all the inhabitants of Canaan melted away, fear and dread fell upon them. When God saved Zion, kings saw it and marvelled, they were troubled and hasted away. Fear took hold upon them there, and pain as of a woman in travail; they were broken like the ships of Tarshish by an east wind. Balaam, when he saw the glory of God's people, said, 'Surely there is no enchantment against Jacob, there is no divination against Israel. Behold the people shall rise up as a great lion, and lift up themselves as a young lion.'

The church of God must exert an influence on the world. The smallest particle of matter in the creation has its attractive influence,

and how much more so every member of the body of Christ. Their combined influence is not like that of common matter, but like that of the magnet, which attracts more powerfully than other matter the objects that are contiguous. Each member of the church is in the constant habit of receiving and communicating light and spiritual good ; so that where numbers of them are united together in church-fellowship, that church must be like a luminary in the heavens, communicating light and shedding a benign influence on all around.

The church was designed by its great Founder to be a blessing to the world, and the medium of its regeneration. Hence he said to his disciples, Ye are the salt of the earth. Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven. In like manner the Apostle Paul says, ‘ Among whom ye shine as lights in the world, holding forth the word of life.’ By whose instrumentality are the dark parts of the earth to be enlightened, and the whole world filled with the glory of the Lord ? Is it not the church that is to look forth as the morning, and become fair and bright and terrible in the eyes of the nations ? Yes, Christ has engaged to be with his church always, and for this very purpose, that his way may be known upon earth, and his saving health among all nations.

The design of Christ is carried into effect by every church that is truly His. Look at the influence of the church at Jerusalem. ‘ They praised God and had favour with all the people. They were with one accord in Solomon’s porch. And of the rest durst no man join himself to them ; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and of women.’ Look at the church at Thessalonica of which the Apostle says, ‘ From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith toward God is spread abroad ; so that we need not to speak any thing.’ What a mighty influence was this ! Did all churches exert such an influence among the gentiles, how soon would they be turned from idols to serve the living and true God, and wait for his Son from heaven. By this moral and spiritual influence exerted is the character of every church to be decided. If no good is done by a church, and if, instead of good, evil done, then is such a church disowned by Christ himself, who has said, ‘ He that is not with me is against me, and he that gathereth not with me scattereth abroad.’ If you wish, therefore, to test any doctrine whether it be of God, ask what is its moral influence ? And if you wish to test any body of men, whether they be of God, ask what is their moral influence ? This method cannot possibly lead us to a wrong conclusion, for truth itself has said, ‘ By their fruits ye shall know them. No good tree bringeth forth evil fruit ; neither can a corrupt tree bring forth good fruit.’

Let us then ask, what is the influence of the church of Rome ? and does her influence correspond with that of the churches which have been mentioned ? It has been shewn to you already in the fifth Lecture that this church is guilty of idolatry, and that she has dared to mutilate the very words that were written by the finger of God which condemn the worship of images. And what is the effect of her idolatry ? Pre-

cisely the effect of idolatry in every part of the world. If you look at the vices that abound among Romanists, you will find them of the same kind as those which abound among idolaters around us. The understanding is perverted, and by a just judgment of God given up to believe a lie. The truth of God is changed into a lie, and the creature worshipped and served more than the Creator. The sin of falsehood prevails to a dreadful extent, and the very grossest immoralities abound. What sin is there that may not be expected among those who have laid down rules for the regulation of their conduct, at utter variance with every one of the ten commandments? Look at the places where the Roman church exerts her greatest influence; look at Italy, at Ireland, at Spain and France, &c., and what is their moral and spiritual condition? As far as the Roman Church is concerned, no better than the countries which are demoralised by the influence of idols and of the false prophet. Contrast with these the countries where the true church exerts some influence, and you will find that the light of day does not better contrast with the darkness of night than the moral light of England, Scotland and Wales, does with the moral darkness of all Popish countries.

8. *Glorious things are said of the final destination of this city.* It is to have no need of the sun, neither of the moon to shine in it, for the glory of God is to enlighten it, and the Lamb is to be the light of it. And the nations of them that are saved are to walk in the light of it, and the kings of the earth are to bring their glory and honour into it.

Looking at the past history of the church, the dark ages through which it has passed, the persecution it has experienced from professed friends and avowed foes, we should not suppose that any thing glorious belonged to it. But God's ways are not as our ways; whom he exalts, he first depresses. As he intended Christ to rise above all in glory, so he appointed him to sink below all in degradation and suffering. As he intends highly to honour the church at last, he requires her first to be deeply humbled. She is required to go forth without the camp as a thing accursed bearing the reproach of Christ, and so to fill up that which is behind of the sufferings of Christ, that there may be a perfect conformity between the head and the members. But when the church has borne the cross, she will wear the crown.

She will be crowned with glory at the end of the world; the final dispensation of time is reserved for her honour. We are informed that her enemies will be destroyed, that the beast and the false prophet will be taken and cast into the lake of fire burning with brimstone, and the remnant slain by the sword proceeding from the mouth of Him that sitteth on the white horse. After this an angel will come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he will lay hold on the Dragon, that old serpent which is the Devil and Satan, and bind him a thousand years, and cast him into the bottomless pit and shut him up, and set a seal upon him that he may deceive the nations no more until the thousand years shall be fulfilled. When the thousand years have expired, Satan will be loosed out of his prison, and will go out to deceive the nations and gather them together to battle, and to besiege the beloved city; and then

will fire come down from God out of heaven and devour them ; and the devil that deceived them will be cast into the lake of fire and brimstone, where the beast and the false prophet are, and will be tormented day and night for ever and ever.

Thus will the church, the beloved city, be honoured at the end of time ; and after this will be the great judgment, when she will receive more abundant honour. Then will she be presented before the throne, a glorious church, not having spot or wrinkle or any such thing ; but holy and without blemish. She will be presented by the Redeemer himself, who will by the act say, Behold I and the children which thou hast given me. Having thus presented them before the throne of the Eternal, he will say unto them, Come, ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world. Then will they enter into life eternal, and through all the ages of that eternity will be penetrating further and further into the boundless glories of the Deity, and of all his works and ways ; while every fresh discovery will increase their admiration, augment their pleasure, and fill them with joy unspeakable and full of glory.

We now ask, will such be the destination of the church of Rome ? You heard in the last Lecture that a total overthrow is to be her doom. Some object to that interpretation of the prophecies which consigns the church of Rome to destruction. All, however, are agreed that the last vial of divine wrath will be poured out upon some apostate power, called Babylon the great, the mother of harlots, drunken with the blood of saints. We agree, therefore, if there be any church on earth, more proud, more self-righteous, more immoral, more idolatrous and more drunken with the blood of the saints than the rest, then that church will be the object of divine vengeance, and on it the vials of God's wrath will be poured. But, believing as we do, that there is no church in the world, which answers so much as the church of Rome, to the apostate power described in the book of Revelation, we are necessitated to conclude, that on her will be poured the last vial of the divine wrath. At the same time, we do not deny, that if there be other churches of different names that resemble her in pride, idolatry, and persecution, they also with her will be laid prostrate by the fierceness of the wrath of Almighty God.

Terrible will be the time when the angel shall say, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. The kings of the earth and the merchants of the earth will lament her ruin, saying, alas, alas, that great city ! What city was ever like unto this great city ? But while kings and merchants will deplore her overthrow, we are informed that angels, and holy apostles, and prophets, and all the saints will rejoice in it, saying, ' Salvation and glory, and honour and power, be unto the Lord our God : for true and righteous are his judgments ; for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand. And again, they said, Allelujah. And her smoke rose up for ever and ever.'

Thus have I endeavoured to shew you that the church, the city of God, is distinguished for her supreme regard to her King and Head,

for her attachment to her statute book, for her happy state and condition, for the character she exhibits, for the deeds she performs, for the economy she maintains, for the influence which she exerts, and for the glory to which she is destined; and that the church of Rome participates either very partially or not at all, in any of these grand characteristics of a New Testament Church.

We shall now conclude with a few words applicable to the parties deeply concerned in this discussion. To the Romanists we would say, Examine for yourselves, whether things be so as we affirm. The word of God proceeds upon the consideration, that in the worst state of the Romish church, there will be some good men in her, and therefore on account of her corruption and final ruin exhorts them to come out of her. Wherever corruption exists, the exhortation of Scripture is, 'Wherefore come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' And because the apostate church is doomed to destruction, the voice from heaven is, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

You say, We cannot come out of her, because in so doing we should be guilty of schism. You can never be guilty of schism for complying with the commands of God. He says, come out of her; and if you say, we cannot be guilty of such schism, then know that you will by God be regarded as confederate with Antichrist. It has been well observed by a divine in the establishment, writing on this subject, that, "whenever the terms of communion come to be sinful, as they must be where faith is innovated, inventions obtruded, corruptions passed into a law, and communion charged with such obligations, as are not deducible from the rule of Christ, but bear a notorious inconsistency with it; then it becomes a duty to divide, and they are the separatists that force to separate, not they who deplore the necessity of so doing."

You reply again, Ours is the old religion, and we cannot leave it for a new one. Here you are greatly deceived. Our religion is nearly as old as the creation, and has been essentially the same through all the dispensations of the Patriarchs, Prophets, and Apostles. We profess nothing new, but that which has been from the beginning. Whereas Popery is of modern invention, and arose, like its sister Muhammadanism, out of the corruptions of Christianity. You ask us with an air of triumph, Where was your religion before Luther? We reply with equal triumph, In the Bible. And now allow us graciously to retort, and where was the Bible before Luther? Laid up or chained up in a monastery, as an antiquated and useless book. There Luther found it, and brought it forth from darkness, like a new creation out of chaos. When the religion of the Patriarchs was reduced to the brink of ruin by the idolatries and corruptions of the old world, then God raised up a Noah for its preservation; and so when our religion, the Bible, was reduced to the darkness and obscurity of a monastery, by the idolatries and corruptions of the church of Rome, then God raised up a Luther for its preservation. The church of Rome is the great image,

the church of Christ is a great stone ; and we learn from prophecy, that the stone cut out of the mountain without hands will smite the image, and break it in pieces, while the stone itself will become a great mountain, and fill the whole earth.

To all those who are happily freed from the errors of an apostate church, we would say, Brethren, suffer the word of exhortation. You are exhorted to beware. The Apostle Peter says, Beloved, seeing ye know these things, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. You are exhorted to exert yourselves to the utmost against the prevailing errors. The apostle Jude says, Contend earnestly, agonize for the faith once delivered to the saints. You have the most powerful motives to urge you to this caution and diligence. The honor of God and his holy word—the glory of Christ and his church—the salvation of your own souls and the souls of your children—the welfare of your countrymen and the welfare of the heathen—by all these you are entreated to withstand the wiles of the great harlot, by whom many have been wounded ; yea many strong men slain ; and by whom your country was once reduced to the very verge of ruin. Resist her, not with carnal weapons, but with the sword of the Spirit, and in the strength of the Lord ; and he has promised that he will come to your assistance, that he will raise up ten horns, i. e. ten kings who shall hate the whore and make her desolate and naked, and eat her flesh and burn her in the fire ; for God will put into their hearts to fulfil his will. Then will there be the loudest triumphs through earth and heaven, saying, Allelujah, for the Lord God Omnipotent reigneth.—Amen.

LECTURE NINTH.

THE

DUTY OF PROTESTANTS

IN REGARD

TO ROMANISM.

BY THE

REV. A. LESLIE.

AND THE

CLOSING ADDRESS,

BY THE

REV. A. F. LACROIX.

THE
DUTY OF PROTESTANTS
IN REGARD
TO ROMANISM.

BY
A. LESLIE.

THE subject for this evening's consideration is, "The Duty of Protestants in regard to Romanism." Were I disposed to occupy your time with an introduction, I might dwell at some length on what Romanism is as a system; but this, though the topic has by no means been exhausted, has, by what you have already heard, been rendered unnecessary: and I might dwell somewhat also on the importance of our present subject; for although, happily for us all, it is not difficult to treat, yet is it not of inferior moment to any of the topics which have been brought before you: but this, too, is unnecessary, inasmuch as I hope the greatness of the matter will be perceived and felt as we proceed. Without, therefore, any further introduction, I will at once enter upon our subject,—“The Duty of Protestants in regard to Romanism.” And in doing so, I will, for the sake of method as well as clearness, divide what I have to say into three parts: First, Our duty as Protestants with regard to Romanists themselves; Second, Our duty as Protestants towards our own selves, as far as Romanists and Romanism are concerned; and, Third, Our duty as Protestants with regard to Romanism itself, as viewed somewhat apart from either ourselves or its adherents.

First, then, OUR DUTY AS PROTESTANTS WITH REGARD TO ROMANISTS THEMSELVES. This duty I would at once state to be that which is contained in the second table of the law,—a law which commands us to love all men, even our very enemies, and to love them even as ourselves. The errors of Romanism are, in truth, so many, so great, and so deadly; and the practices of Romanists, particularly of their priest-

hood, have been so frightfully persecuting, that we Protestants may well be forgiven if we feel a kind of shuddering at the sight of a priest, and be inclined to stand as far away as possible from all who profess the doctrines of the Church of Rome. But this feeling, though legitimate enough, may be carried too far. Amongst the laity, and I have no doubt amongst the priests also, there is no small amount of amiability, generosity and kindness of feeling: and where these exist, they should be respected, and, as far as is consistent with our own safety, and the safety of those belonging to us, reciprocated. I would also have neither priests nor people tauntingly dealt with on the subject of their religion; nor would I, that any man, simply because of his being a Romanist, should be excluded from his filling any secular situation for which he may be qualified. We dwell among many members of the Church of Rome who endeavour to gain their livelihood by honorable callings; and I would not that any Protestant should be guilty of the unworthy act of refusing employment to any who thus labor for their daily bread. Let all kindness be shewn to them. Any other conduct than this would be unchristian, and would most certainly have the effect of prejudicing their minds against the truths of the ever blessed gospel. Love is the very soul of the religion which we profess; and persecution, intolerance, hatred and contempt are, in every form, equally abhorrent to real Protestantism and the Bible. Let us, therefore, never be guilty of inflicting the smallest suffering upon any simply because of their being Romanists; on the contrary, let us shew them all that kindness, courtesy, and encouragement which their conduct as members of society, and as men in business, may demand at our hands. Many of them, in being what they are, are really to be pitied. Born and educated in the Church of Rome, taught to believe that there is no salvation out of their own communion, kept oftentimes from reading the word of God, and instructed to avoid all intercourse on the subject of religion with Protestants, they have been blinded rather than made themselves blind. I do not say that this is the case with all of them, (I know it is not,) but it is, I believe, the case with a vast majority of them, and what is the condition of this vast majority might have been ours,—a consideration strong enough to lead us to indulge in feelings of the greatest tenderness and compassion towards them.

But whilst I most strongly urge this exercise of benevolence towards the members of the Church of Rome, I would by no means advocate the cultivating of close intimacies with them. Unions of this kind are seldom or ever productive of good to either party, and particularly to the Protestant. The human mind is prone to error; and the younger members of Protestant families especially are very apt, by mingling familiarly with the members of the Church of Rome, to lose sight of the grievous doctrines of that Church, or to come, in the course of time, to think very lightly of them. And when this happens to be the case, there is the utmost danger of the mind's taking up with the destructive notion that Romanism is as good as Protestantism, and that truth is of little more value than error; nay more, there is the utmost danger of the mind's taking up with error instead of truth, and

of alliances being formed which, to the Protestant at least, will be destructive of every thing like comfort here, and of salvation hereafter.

But this leads me, in the Second Particular, to the consideration of OUR DUTY AS PROTESTANTS IN REFERENCE TO OURSELVES, AS FAR AS ROMANISM AND ROMANIST ARE CONCERNED. And here I would call your attention again to the second table of the law,—a law which commands us, as has already been observed, to love our neighbour as ourselves, and ourselves equally with our neighbour. If, then, by this law, we are bound to care equally for ourselves as for our neighbour; and if we believe that Romanism is a system of the most dangerous error, then are we bound also to be especially careful that neither we ourselves, nor any belonging to us, be drawn within the circle of its influence.

In discoursing on this head let us descend to a few particulars; for it is by particular rather than by general statements that we are likely to be instructed and impressed.

And in doing so, we observe, in the 1st place, *That all marriages with Romanists should be most scrupulously avoided.* There may possibly be some present who may perhaps smile at such an announcement; but we cannot conceive of any one doing so who has the least regard for truth rather than error, and, along with this, for happiness rather than misery. The mischiefs that have arisen from marriages between Romanists and Protestants have often been indescribably great, both as it regards the parties themselves and particularly as it regards the children. Romanism is essentially a proselyting system; and its efforts are specially directed to the conversion of Protestants wherever it can obtain a footing. And let the husband and the wife be thus divided in their sentiments, and they may rest assured, particularly if they be in respectable circumstances in life, that nothing will be left undone by the priests of Rome to gain over to themselves the dissenting party, and to have all the children educated in their faith. A Protestant husband may make an engagement with his Romanist wife, (a thing which is often done,) that their children shall not be instructed in the one faith nor in the other, or that one part of them shall be educated in the one faith, and one in the other; but such promises are rarely, if ever, kept: and indeed, with Romish priests in the way, it is almost impossible ever to keep them. The following extract of a letter written in 1819, by a clergyman of the Church of Scotland, and taken from MacGavin's Protestant, will shew in what manner things of this kind are managed by the priesthood of Rome: "In the month of July, 1812, I was," says Mr. Cameron of Kilbride, "called to join in marriage two persons, the man a Papist, and the woman a Protestant. At the period of their marriage, the intended husband vowed, in the most solemn manner, not only to allow the woman the liberty of worshipping God according to her conscience, but also of having the *female* children who should proceed from the marriage, baptized by a Protestant clergyman, and brought up in the principles of the Protestant faith: she agreeing, at the same time, that the male

children should be under his direction, it being understood by both parties that when the children came to years of understanding, they should have liberty of judging for themselves. All things went well till the month of June, 1813, when a *female* child was born. Immediately after, I was spoken to about baptism; but the husband had also applied to his priest to come forward and baptize it. At the earnest request of both parties, I was present at this intended meeting for baptism. I heard the afflicted mother, pale and weak from recent illness, tell her story with all the mildness of a Christian. I heard the priest, with sternness in his countenance, tell her, there was no help for her; that the principles of their Church bound all their adherents to bring up all their children in the principles of the Church of Rome, and to have their children baptized by a Catholic clergyman. I reminded him that this was a particular case,—there was a solemn promise. *It is a bad promise*, said he, *and therefore must be broken*. I asked him to give me the definition of a bad promise. The answer I received was, *any promise inconsistent with the principles and practice of our Church*. Now this,” adds Mr. Cameron, “was not the assertion of a poor ignorant being who could neither read nor write; but the declaration of a man to whom the *infallible* Church of Rome has committed the charge of five hundred immortal souls. The vow was not made under constraint, but emitted voluntarily, and made in the most solemn manner, in the presence of that God who hath said, he will not hold him guiltless that taketh his name in vain.” And this is just a specimen of what has again and again taken place in such cases. Promises of the kind now referred to are never by the priests considered binding; nay, it is usually considered by them a most meritorious thing to break them. Think therefore, of this, my Protestant hearers; and think, too, ye Protestant husbands, (to say nothing more about your children,) think of your Romanist wives resorting to the priest, and revealing to him every thing connected with you, your family, and herself; and think also of her being subjected, in the article of auricular confession, to a series of questions of the most indelicate nature,—a thing which it is well known the priests have often done, and a thing which they have it in their power always to do. The abominations of the confessional chair have frequently been of the most awful kind, and such as cannot, by any means, be here described. That you may however have *some* idea of the way in which persons are, in the present day, and on such occasions, treated by the priests, I will read to you an extract from the Patriot newspaper, of November 18, 1844. The article from which the extract is taken is an abstract of a lecture delivered by the Rev. J. W. Massie, of Manchester, who has recently been travelling in Belgium, and in other places, for his health. “Mr. Massie,” says the article, referring to Belgium, “gave an account of the religious statistics of the people, the clergy and their revenues. Among a population of four millions he gave a priesthood of 4,550 functionaries, with a revenue from the state of £164,000; which if equally divided, would give only £35 per annum to each priest; but this he did not consider the only or principal emolument of the Belgian Catholic clergy. All who

knew that religion, understood that, besides the festivals and sacraments, the marriages, christenings, burials, and masses for the dead, there was the confessional,—a fruitful source of power, and doubtless a secret and perennial spring of wealth. Notoriously, this was a sanctuary into which no secular power could pry; and so sacred that, without sacrilege and imputed blasphemy, from it no secret could be divulged or even extorted. No one therefore could count or calculate what was given and received here. Mr. Massie took occasion to dilate on the influence which the confessional could exercise on the moral character and domestic happiness of a people, as illustrated in a work recently published in the neighbouring country, and designed for Belgium also, entitled: “Practical Conferences on the Sixth and Ninth Commands of the Decalogue, and the Duties of Married Persons. Published by order of the most illustrious and very reverend E. De Gualy, D. D., Bishop of Saint Flour, and adopted by his Seminary.” A short preface declares that the work is only intended for priests and deacons; that a knowledge of the things treated of in the volume, is very necessary for directors of consciences; that the rules laid down are drawn from the best theologians; and that they refer to the daily duties of the confessional. It is put into the hands of students for the ministry who are exhorted to read it “with a mind raised towards God, and in the intention of becoming more fit to purify men from that leprosy which defiles so many Christians and hurries them into hell-fire.” The work is described as a complete treatise of all kinds of immodesty. “The Conferences” are concluded with a chapter “on the duties of the confessor towards those who are, and those who are about to be, married:” containing an address to be delivered by the confessor to the bride and bridegroom before their union, in which he requires them to appear (separately, of course) in the confessional shortly after the consummation of their marriage. Then follow instructions and questions, under eleven heads, which even a pen ought not to write. Such is the mode of training the priesthood of that country; such is the torturing discipline to which the maid, the bride, and the matron are exposed in the confessional, at the lips of a man, a young man professing celibacy, in the solitude of a sanctuary which father, brother, or husband dare not approach, and *which man* is always a privileged guest under the domestic roof. A gentleman who has examined and exposed the work, “declares in the presence of God,” that if this work were generally known, “there is not a mother who would allow her daughter to kneel before a priest; there is not a husband who would allow his wife to go again to confess; and there is not a man about to enter into wedlock, who would not lay it down as a condition, that his future wife should not carry to this altar the details of her domestic privacy.” Thus far Mr. Massie. Not a word more need be said on the impropriety of marriages between Protestants and Romanists. The man, who, with a knowledge of all this, marries a Romanist wife, deserves to be the subject of all the danger to which such an abomination as the confessional chair exposes him.

We proceed now to notice, in the 2d place, that it is a duty also which we Protestants owe to ourselves, as far as Romanists and Ro-

manism are concerned, *not to put our children into Romish Schools, nor to subject them in any manner to Romish influence in their education.* We are bound by the law of love to take as much care of our children as of ourselves; and I cannot conceive that there are any parents acquainted with the doctrines and practices of Romanism, and having, at the same time, any regard for the eternal welfare of their children, who would think, for a single moment, of sending their children to the seminaries of Romanists. In such schools, whatever may be taught of this world's learning and of this world's accomplishments, certainly nothing of the way of salvation through the atonement and righteousness of Christ alone is ever communicated. In the most, if not in all, of such institutions, the Bible is never permitted to be read; and Catechisms are taught in which every dangerous error of Romanism is inculcated. I believe it is not uncommon for Protestant parents, on sending their children to such schools, to exact a promise from the teachers that nothing of the Romish religion shall ever be taught to them,—a promise which is often enough readily made, but which is just as often readily broken. There can be no hesitation in asserting, after what we have already seen, that no Romanist ever regards such a promise as binding; and there can be no less hesitation in saying, that no Romanist can ever, consistently with his own principles, keep such a promise. It may be, indeed, that they may not, according to their engagement, teach their Catechisms and so forth to Protestant children; but who does not know that there are a thousand other ways of teaching Romanism besides that of employing Catechisms and other books decidedly Romanist? Besides, if nothing whatever of Romanism in any form were at any time taught, can any parent who believes that his children have immortal spirits to be eternally saved or lost, be content that they should grow up without any knowledge of the way of salvation? If there be any such fathers and mothers they are the cruelest parents that ever had an existence. But Protestant parents who send their children to Romish seminaries may rest assured, that those who are sent will never come out to them uninfected with the leaven of Rome. The instances have been exceedingly numerous of such children imbibing all the errors of Romanism, and of even coming to regard their own parents as the veriest of heretics, and of treating them as such. I will read to you an extract from the *Christian Watchman* of June 14, 1844,—a periodical on the statements of which you may place the fullest reliance,—and with this I will conclude all that I have to say on this head: “It is only a few days since,” says the account, “a gentleman of unquestionable veracity stated the following facts to the writer. He said he was acquainted with two families who sent their daughters to a Roman Catholic seminary. The fathers of these families are highly respectable, and officers in Protestant Churches. Their daughters completed their course of instruction at the seminary, and returned to their fathers’ house. The parents anticipated a great increase of pleasure, in the improvement of the minds and manners of their beloved daughters. You may judge of their amazement and horror, when these daughters told them they had united with the

Roman Catholic Church. Up to that hour, the parents thought that all was right. The crisis had passed, while the parents unconscious of danger, were anticipating brighter days in the increased pleasure of social intercourse, which cultivation and refinement would impart. Now the awful reality of apostacy flashes upon them, withering all their hopes, as lightening withers the green and beautiful trees. The reader may imagine the heartfelt grief of those parents when the hour of family worship arrived. There was presented a scene of anguish caused by the strange, the unnatural conduct of these children, that we shall not attempt to describe. These daughters refused to hear their father's voice in prayer, because they said *it was not right to hear heretics pray!* These are not the only cases of the kind. They are adduced as specimens. They show us clearly as sunbeams, that the teachers in these seminaries have exerted a powerful influence to unsettle the religious principles of their pupils, and to persuade them to enter the Roman Catholic Church."

Let me now, in the Third Particular, endeavour to point out to you what I consider to be THE DUTY OF PROTESTANTS IN REFERENCE TO ROMANISM ITSELF, AS VIEWED SOMEWHAT APART FROM EITHER OURSELVES OR ITS ADHERENTS.

And, in the 1st place, I consider it to be our duty to do what we are now doing, namely, *to put forth to the world a calm and truthful exposure of the doctrines and practices of Romanism*, that our fellow-Christians may be aware of what Romanism is, and so avoid it; and that, under the blessing of God, Romanists themselves may have their eyes opened to the awful delusions of their own system, and so abandon it: and this seems, as has been repeatedly observed, to be especially incumbent upon us at such a time as this,—a time in which Romanism is exerting its utmost strength to acquire an ascendancy, to disturb our churches, and to gain converts by any and by every means in its power. And I would especially urge upon parents the duty of taking all opportunities of guarding their children against the errors and practices of Romanism. Let things every now and then be said to them and before them,—things that may excite an abhorrence of such errors and practices,—things, however, most strictly true; for should any thing incorrect or false be told to them, and they hereafter discover this, the effect may be exceedingly painful, and they may, as a consequence, come to entertain a kindly feeling for Romanism. And, especially, let such books be left in their way as may enlighten their minds into the real state of the case; and of all such books I would particularly recommend to you, if you can procure them, Fox's Book of Martyrs and the Scots Worthies,—books which children will read, and books which have done no little in their day in preserving thousands both in England and Scotland from the errors of the Romish Church. And in addition to this, I would urge it as a duty, that we should, on all proper occasions, imitate the reformers in making open and decided protestations against Romanism. It was for doing this that they were first called Protestants,—a name which the most of us bear, and a

name in which I should hope we all glory. We are not indeed called upon at present to do what the first Protestants did,—protest against Romanism before emperors, councils, and Romish legates; but should the time ever come round when Romanism shall be encouraged by the state, we should, I think, not be doing our duty either to God or man, did we not, in some such way as the reformers, make our voices to be heard by the rulers of the land in a most firm and decided protestation against a system that robs Christ of his glory as sole mediator, and man of his salvation by directing him to things that cannot save. I would not, however, advocate the resisting of Romanism by any species of force. I would rather say, let Protestantism fall for ever to the ground than that it should be supported by fire and by sword, by banishments and by proscriptions, by jails and by gibbets, and by fines and by taxes. Let Romanists resort to such things,—their oft-used instruments;—but let not Protestants, either handle them or touch them.

In the 2d place, I would urge it as a duty incumbent upon us in reference to Romanism, *that we give no countenance whatever to its ministrations by attending upon them in its Chapels or any where else.* It was a universal characteristic of the primitive Christians that they would, on no account, enter into any idolatrous temple, or be present at any idolatrous worship; and for refusing to do this, thousands of them suffered the cruelest martyrdom. And he must have a very superficial acquaintance indeed with his Bible and with Romanism who does not know that the worship of modern Rome is as essentially idolatrous as was ever that of ancient Rome: “And what agreement,” says the apostle, “hath the temple of God with idols? for ye are the temple of God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you.” Were attendance to be given at a Romish Chapel once or twice, in the course of one’s life, for the sole purpose of gaining information about their mode of worship and so forth, perhaps there might not be any very great offence committed, although even here I will not speak positively; but to go repeatedly to such places, as many who call themselves Protestants have been known to do, and that for the mere purpose of spending a vacant or an amusing hour, must be exceedingly offensive in the sight of a holy God. The man or the woman who can find pleasure in seeing their fellow-creatures bow down before an image, engage in the adoration of a piece of bread which is said to have been transmuted into the body and the blood, the soul and the divinity of the Son of God, pray for the deliverance of the dead from purgatory, and call upon the departed saints, must be in a most pitiable state of mind. Against entering into such places I would, therefore, most earnestly warn all my fellow-Protestants. It is well known that Romanists themselves regard the attendance of Protestants at their Chapels as a kind of compliment to their worship; and oftentimes use every art to entice them thither; and when there, shew them, with the

view of winning them over, no little respect. But shall we be thus enveigled and entrapped? "Let no man beguile you of your reward, in a voluntary humility and worshipping of angels; intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."

In the 3d place, I would also urge it as a duty upon Protestants in reference to Romanism, *that they should give no more countenance to the ministers of Rome than to their ministrations.* I have repeatedly known it to be the case in this land that Protestants have received Romish priests into their houses, and given them, whenever they were pleased to come, a welcome to their tables and their society; and have even afforded them a home when they have come to the different stations in the interior of the country to perform their worship. But all this I regard as a violation of a positive command in the sacred scriptures. The apostle John, in writing by the Spirit of God to the elect lady, says: "If there come any unto you, and bring not this doctrine, (that is, the doctrine of the gospel,) receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." I would have none deny the rites of hospitality to any man whatever he may be, whether Romanist, Jew, Muhammadan or Heathen, and this especially when he is homeless and friendless; but there is a great difference between this and receiving as friends and as guests into our houses and to our tables men whose business it is to pervert the gospel; men, too, who have houses of their own, or at least friends of their own to whom they may go, and where they may be cared for. Should any such, however, call upon you, treat them with all kindness, courtesy, respect and sincerity; but take care that you form no friendships with them, nor give them any countenance as the ministers of error. If they be hungry, feed them; if they be naked, clothe them; if they be sick, watch over them; and if they be homeless, take them in; but apart from these circumstances receive them not as friends and as table-companions into your dwellings. To do this is obviously to run counter to the injunction already quoted.

In the 4th place, I would urge it likewise as a duty upon Protestants, in reference to Romanism, *that they should never at any time acknowledge any of the ordinances of religion, as administered by the Church of Rome, to be the ordinances of Christ.* What I mean by acknowledging the ordinances of religion, as administered by the Church of Rome, to be the ordinances of Christ, is the recognizing of ordinances of religion, as administered by her, to be so much the ordinances of Christ, that they, on the conversion of Romanists to Protestantism, need not be repeated. As instances, I may refer to baptism and the ordination of ministers,—things which, as administered by Romanists, are, if I mistake not, recognized by the Episcopal Church, if not by others, as the genuine ordinances of Christ. As it respects the form of ordination among the Roman priesthood I can say nothing, having

little or no knowledge of it ; but as it respects baptism, as administered by them, I cannot but regard the whole thing as a most miserable misrepresentation of the institution. Its exorcism of the devil, its anointing with oil and spittle, its putting salt into the mouth, and a number of other similar things, are so palpably unscriptural, that it ought never to be acknowledged for a single moment as the baptism of Christ, but repudiated as worse than a caricature of that solemn ordinance. And I suspect that the same thing may be said of almost every other ordinance as administered by Romanists. Whatever is not done according to the form pointed out in the word of God ought never to be recognized as genuine by those who believe that the Bible, and the Bible alone, contains the religion of Protestants.

In the 5th place, another part of the duty of Protestants, in reference to Romanism, is, *most scrupulously to abstain from the subscribing of money to, or from the doing of any thing else to promote any of the institutions which it, as a body, establishes, or for which it solicits aid.* Romanists never do any thing, at any time, as a community, without keeping in view the propagation of their system of religion,—a system which we as Protestants cannot but regard as derogatory to the glory of Christ, and as hurtful to the souls of men. To subscribe money, therefore, to any of their schools, their colleges, their nunneries, their monasteries, their missions, their public lectures, or to anything else of this kind belonging to them, or to promote such things by our individual efforts, our speeches, our pens, or our presence at their meetings, is to join in a league against Christ's glory, and against the salvation of our fellow-creatures. Not a few Protestants in this great city, as well as in other places, will have a fearful account to render unto God for what they have thus done in supporting and encouraging the educational and religious establishments of Romanism. It is painful to dwell on this part of our subject ; but the truth must be spoken. And I would recommend it also as a duty that nothing whatever should be done by any one to give circulation to any books or tracts containing Romish doctrines. I know a Romish bookseller in this city who is so consistent as not to sell any works treating of the Protestant religion ; and I know also a Protestant bookseller in the same place who acts in a similar way with regard to books on Romanism : but, alas ! this is not the manner in which all connected with the book-trade act. There are both Protestant printers and booksellers who, for gain, hesitate not to print and sell works containing the rankest of Romish errors ; but as well might they manufacture and sell, for gain, the most destructive poisons. Those who thus act will assuredly not be held guiltless at the bar of God.

In the 6th and last place, another part of the duty of Protestants in reference to Romanism, is, *to labor as much as possible, for its destruction.* In complying with this part of our duty two things, at least, should be done,—*the word of God should be widely and diligently circulated, and prayer continually and fervently offered up.* It is a very common opinion among Protestants that Romanism is to be destroyed by means of some awful temporal judgments, such as pesti-

lences, famines, earthquakes, and wars; and that these will fall upon all the nations which have submitted to the power of the Church of Rome. That there will be such things at the downfall of Romanism is likely enough; but that these will ever convert Romanists to the gospel, is what none of us can believe. It is the word of God alone, as applied by the Spirit, that can convert the soul. Pestilences, famines, earthquakes and wars may destroy the body of Romanism; but it is the truth of God alone that can destroy the spirit of Romanism. And the Scriptures seem plainly enough to teach, that it is by means of the preaching and dissemination of this word that the power of Romanism over the soul is to become extinct, and that the kingdoms of this world are to become the kingdoms of our Lord and of his Christ. Paul speaking of the Man of Sin (and what Protestant doubts that the apostle has here a reference to Romanism?) says: "And the Lord shall consume him with the spirit of his mouth." And what can this "spirit of his mouth" mean? What else can it mean than that two-edged sword which the apostle John saw coming out of the mouth of Christ, —even the word of God which is said to be "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart?" It is remarkable, too, that in the book of Revelation when the fall of Babylon is predicted, there is mention made just before it of the gospel being preached to all nations; and this is just as if we had been told, that it is chiefly through this means that the Son of Perdition is himself to be destroyed: "And I saw," says John, "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And almost immediately after this it is added: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications." (Rev. xiv. 6—8.) Other passages might be quoted to the same effect. If, therefore, we wish to see Romanism completely destroyed, we should be diligent in making known the contents of the word of God, and in circulating Bibles far and wide. Romanism can never stand the test of this holy book; and hence the anxiety of the Romish priesthood to keep it from the people. I think it may safely be asserted, that in no nation or country will Romanism ever gain the ascendancy where the Bible is read. I have, therefore, little fear for Britain, or for India either, as long as their Protestants rally round their Bible Societies, and are diligent in dispersing the Scriptures. But let them cease from this work, and woe is unto them. They, if they do not submit to the power of the beast, will certainly feel the smart of its claws, and the anguish of its bite. I, therefore, call upon you, fellow-Protestants, to stand by your Bible, your Tract, your Missionary, and your other religious societies, and to uphold, to the utmost of your power, your ministers in the proclamation of the word of God. This has now become more than ever your ten-fold duty, even now that our towns and cities swarm with the agents of the

Church of Rome. As the serpents of this land cower down before a certain root when it is held up before them: so we may be sure that the emissaries of Romanism will slink away before the exhibition of the Bible to their eyes.

But nothing that we can do will be successful without the blessing of God; and this is not to be obtained without earnest and constant prayer. It is worthy of remark, also, that in the book of Revelation the fall of Romanism seems to be promised in answer to prayer. This appears from the 6th chapter, where we have an account of death on the pale horse and of its awful doings. I have little doubt in my own mind, although I know many commentators think otherwise, that that frightful exhibition has a reference to Rome, and to nothing else than Rome. It has been she that has transmuted the gospel, which, when it went forth at first, was, like the white horse, beautiful and pure, into that which is pale, livid, and corrupt; and it has been she that has been guilty of "killing with the sword, and with hunger, and with death, and with the beasts of the earth." And some of those whom she had thus killed are represented by John as crying out under the altar with a loud voice, and saying, "How long, O Lord, holy and true, dost thou not judge and avenge them that dwell on the earth?" And in reply it was said to them, "That they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." And to this immediately succeeds an account of the judgments that would be inflicted in retribution of the blood of the saints shed for the word of God, and for the testimony which they held,—an account which terminates with the affecting words: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" It was, then, in answer to prayer that the promise of the destruction of Romanism was given; and it will be by prayer, and by the dissemination of the word of God, that it will be brought down. The souls crying under the altar are just a representation to us of what is our duty in reference to Romanism. We must pray for its destruction; and never cease praying until the system of the Man of Sin is brought to an end. To an end it must sooner or later be brought; and woe be to those who are then found to be connected with it. The command of God is imperative upon us to separate ourselves from it; and with the declaration of his commands I will now conclude our present lecture: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory, and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and

the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. xviii. 1—5.)

SUBSTANCE
OF THE
CLOSING ADDRESS,
BY THE
REV. A. F. LACROIX.

MY CHRISTIAN FRIENDS,—I have been requested to address to you a few words on the occasion of this prayer-meeting which is to close the series of lectures delivered on the subject of Romanism.—I readily agreed to it, as an opportunity would thereby be given me to add my testimony to that of my respected brethren against the system of superstition and error to which your attention has of late been called.

Some persons have expressed doubts as to the propriety of the public delivery of these lectures. To such, I would reply :—read the first 6 verses of the 33rd chapter of the Prophet Ezekiel, and judge whether we could have acted otherwise than we did. We saw that strenuous efforts were making to spread a system of soul-destroying error. Was it not then our duty as ministers of the Gospel to warn our fellow-Christians and to tell them of their danger? Where, indeed, would our faithfulness have been if we had remained silent under such circumstances?

I do not purpose this evening to address you on any *given* topic, as was the case with the lecturers; but shall spend the few moments allotted to me, in warning you more particularly than has been done against an error which many such-called liberal Protestants delight in propagating, viz. *that Romanism has changed, and is no longer the objectionable system it was in the middle ages.* And what better proof of the fallacy of this assertion can I give than the fact that true Romanists themselves utterly repudiate it?—and they are consistent in doing so; for as their church lays claim to infallibility, it could not alter any of its ordinances without at once destroying its strongest bulwark. No, Romanism never changes! it cannot change!—It may indeed, and sometimes does, when controlled by peculiar circumstances, keep in the back-ground some of its tenets, or modify some of its practices; but it is merely for a season and only for expediency's sake. The Roman Church allows of no reform within its pale, and every attempt at it has always signally failed. Take, among the many instances I could adduce, the cases of Gossner, Leander Van Ess, Martin Boos, Sailer,

and other Romish clergymen who during this century endeavoured in Germany to reform some of the existing abuses ;—did they succeed in their laudable endeavours, or meet with the approbation of their ecclesiastical superiors ? No,—they were instantly intimidated, persecuted and silenced. There is therefore no alternative for a Romanist who wishes to follow the dictates of God's truth but to come out of a church which has substituted its own authority for that of the Almighty.

I will now mention a few facts of modern date to shew that the statements made by the lecturers in regard to Romanism were fully warranted by its doctrines and practices of *the present day*.

1st.—As to the rule and standard of faith.

It was stated to you in the first lecture, that the free reading of the Holy Scriptures in the vulgar tongue was prohibited to the laity, and that tradition, the sayings of the Fathers and decrees of Councils, occupy but too frequently in the Roman Church, the place which should belong alone to the word of God. That this is actually the case, is abundantly proved by the recent encyclical letter of the Pope against Bible Societies, and the bitter opposition offered by the Romish priesthood to the spread of the Bible in France, Belgium and other popish countries,—which opposition has been displayed in numerous instances by the burning publickly of the sacred volume. Nay, the hostility to God's word has been recently carried even further ;—for in a letter I received by the last mail from Switzerland, my correspondent informs me that in Piedmont, a respectable individual had, at the instigation of the clergy, just been condemned to the galleys for 14 years, for no other crime than his having had in his possession a Bible in the vulgar tongue in opposition to the command of his parish priest. Surely these facts are sufficient to shew that the Roman Church is unchanged as regards its estimation of the Holy Scripture.

I grant, that in England and other countries where Roman Catholics are residing among a dense Protestant population, the Bible is not so strictly prohibited to the laity as it is in regions altogether subject to the papal yoke ;—this, however, is only because such prohibition could not be adequately enforced. But even where the reading of it is thus reluctantly winked at, it is a positive rule of the church, that none of its sons or daughters shall ever attach to a particular passage, be it ever so clearly expressed, any other meaning than that which the church has determined it should possess,—and we all know, that that meaning is not unfrequently the very reverse of that which the words taken in their natural and grammatical sense imply. The command of our Lord therefore to *search* the Scriptures is made of none effect by the Romish Church ; since all private judgment however enlightened and conscientious it may be, is utterly set aside and declared inadmissible.

On the subject of the prominent place which tradition and the sayings of the Fathers hold in the Romish Church, I will make only one remark, viz. that in all Roman Catholic pulpits, at least on the Continent, and in most theological works written by members of that persuasion, quotations from the writings of the Fathers and from the decrees of Councils and Bulls of Popes, are far more frequent than

those from Holy Writ, this clearly shewing, either that the preachers and authors are afraid to have their productions tested by the light of divine truth, or that they consider the said human testimonies to be of a higher authority than that of the Scriptures. I hold now in my hand a very popular work by one of the most recently canonized saints St. Alphonse de Ligouri, and entitled “the Power of Mary, or Paraphrase of the Salve Regina.” In the first Chapter alone, containing 8 pages 24mo., I find 13 quotations from various Fathers and ancient Bishops, and only 2 from the Bible; and the sense of the latter moreover, perverted to an end evidently never intended by the inspired writers.

O! what a system is Romanism, which thus aims at depriving men of God’s blessed word—the most valuable boon ever conferred upon them by their Creator!—What would you think of an executor who would interdict to a son the perusal of his own father’s will; or if he were reluctantly compelled to let him see it, would insist on the son receiving his (the executor’s) interpretation of the various clauses, even when that interpretation should often be diametrically the opposite of the letter of the will? I have frequently wondered and am still struck with surprise, how it is that those Roman Catholics who possess any independency of spirit can tamely submit to such tyranny over their judgment and conscience, especially when that tyranny affects, as it does, their dearest interests—the interests of their immortal souls. O! may they soon be enabled to break their chains asunder and to deliver themselves from the degrading and baneful thralldom in which they are held!

2ndly.—In a subsequent lecture, it was stated, that the Romish Church rejects the scriptural doctrine of salvation by grace alone, and teaches the indispensable necessity of various works of penance and merit to obtain the pardon of sin.

This is a grievous error :—indeed, as it was justly observed by the lecturer, one of the chiefest of the Romish system; because it saps the very foundation of Christianity and lowers infinitely the merits of Christ’s atoning sacrifice. Permit me, in order to shew you that this is the doctrine of the Romish Church in our days no less than it was formerly, to read to you the following document. It is a Lent-charge, published as late as 1842 by Cardinal Archbishop *Sterckx*, Primate of Belgium, and which I have translated literally from the original Flemish :

“ENGELBERT STERCKX, BY THE GRACE OF GOD, CARDINAL-PRIEST OF THE HOLY ROMAN CHURCH, OF THE TITLE OF ST. BARTHOLOMEW IN THE ISLAND, ARCHBISHOP OF MECHELIN, PRIMATE OF BELGIUM, ETC.

“To the Clergy and the Faithful of our Diocese—salvation and blessing in our Lord.

“VERY DEAR BRETHREN,—We are all sinners. If we are so fortunate as to be free from mortal sins, still we are often guilty of venial faults, as the Apostle St. James says :—*In many things, we offend all.* We are therefore all bound to make penance; and as we sin daily, we ought also to make it a duty constantly to appease the divine wrath. For this reason, the Council of Trent declares that the life of

a Christian ought to be one of continual penitence; and St. Augustin has well said 'that during this life we must always feel sorrow for our sins, because if sorrow ceases, penitence ceases also; and if penitence ceases, what hope of pardon does there remain?'

"Penitence does not consist merely in sorrow for and abhorrence of the sins we have committed and in the forsaking of them, nor in the firm resolution to avoid them in future; but it requires us to expiate them by chastisements and penances, which we are to inflict on ourselves voluntarily, or to receive with resignation at the hand of God. This, indeed, is no more than an act of justice on our part, designed to make amends for the wrong we have done to God by sinning. Now, in order to make amends for such an offence, it is not sufficient to express sorrow and grief;—but a suitable satisfaction is to be given proportionate to the insult which has been offered to the Supreme Majesty.

"This is the notion of penitence which the holy Fathers and ancient Doctors inculcate. Among others, St. Gregory the Great declares in the most express manner: 'that true penitence includes three things, viz., conversion of the heart, confession and chastisement of sin;'—and St. Augustin teaches us: 'that to be penitent consists in submitting to penances, in order by means of self-inflicted chastisements to punish the offence committed through sinning.' Finally St. Anselmus says, 'that every sin must necessarily be followed up by a satisfaction for it or a penance.'

"Thus, when in the 16th century, Luther, Calvin, and other heretics taught that penitence consisted only in a change of heart and of conduct, the church assembled at the Council of Trent deemed it her duty to condemn that fatal error, and to teach that in justification, the temporal chastisement due to sin is not always remitted, and that consequently sin must be expiated by acts of penance.

"We owe a satisfaction to God for *all* our sins without exception, as St. Gregory says, 'God allows no sin to go unpunished;—it is necessary therefore that the penitent sinner do inflict on himself the penalty due to his crime, or that God inflict that penalty on him.' In this life, we are able to atone for our sins much more easily than in the next; not only on account of the multiplicity of means which the church holds forth to us, such as the sacraments, the sacrifice of the mass and indulgences; but also, because in this life we experience the effects of God's mercy, whilst in the next, justice will have its full course and we shall have to pay to the last farthing.

"It is with a view that we should fulfil this indispensable duty, my very dear Brethren, that our Holy Mother church has ordained and appointed such works of satisfaction, and especially fast in the Lent, in the Ember weeks and Vigils, and abstinence on Fridays and Saturdays. In proclaiming therefore this year, the fast of the 40 days of Lent, we call upon you to follow most scrupulously all its requirements and regulations, in order that you may the more efficaciously expiate the sins of which you have made yourselves guilty. If every sin requires an atonement, and if it be infinitely preferable to atone in this life than the next, how eager ought you to be to avail yourselves of this opportunity to discharge that obligation! You can, it is true, make atonement

also by voluntary penances ; but those good works which originate in our own choice have less of merit in them, because they are less opposed to our irregular propensities ;—whilst, on the contrary, those that are ordained by the church, carry with them the special merit of obedience, which is of great value in the sight of God.

“Do therefore, very dear Brethren, strive to attend with all faithfulness to every thing which the law of fasting demands of you ; especially, since by reason of the scarcity of fish, the high price of articles of food in general, and other motives, we have, as in preceding years, deemed it right to mitigate that law considerably. And if the feebleness of your health, your infirmities, your laborious avocations, or other causes approved of by your pastors, prevent you entirely or in part to fulfil the observances of Lent,—do not think that on this account you are dispensed with the obligation of making atonement to the divine justice. No, very dear Brethren ; for this obligation allows of no exception nor dispensation. It will be necessary therefore for you to make a just compensation by using other mortifications instead of that of fasting, and by substituting for bodily austerities, longer prayers, attendance on Christian instruction and divine service, and especially works of charity and mercy.

“The Councils and the Fathers specially recommend to add alms-giving to the solemn fast of Lent. On this subject, St. Cesarias, Bishop of Arles, expresses himself as follows : ‘The Lord, whose mercy is infinite, vouchsafes to man a multitude of means to atone easily for his sins. His will is, that as many as are not able to expiate their faults by fasting or abstinence, should supply the deficiency by alms-giving. Can there be any thing more virtuous, more sweet and more in the power of all men to perform than to atone for their sins by bestowing on the poor that which God has given them in excess of their actual wants ? You allege, perhaps, that you are not able to mortify your flesh by fastings and vigils and by abstaining from wine and meat ; but what can you allege as an excuse for not imparting to the poor your superfluous wealth ?—It is good to fast (says the same Saint) ; but it is better still to give alms.—If both can be attended to, then two good works have been performed ; but if not, alms-giving is the best. If it be found impossible to fast, alms-giving will suffice without fasting ; but fasting without alms-giving is not sufficient. God has promised to reward a glass of cold water given in his name :—he has said *cold water*, in order to obviate all excuses.—The hand of the poor is as it were the treasury of our Lord Jesus Christ. Food given to the indigent is consumed on earth it is true ; but the reward of that good action will remain for ever in heaven.’

“In this strain, very dear Brethren, do all the holy Fathers speak ; wherefore we exhort and urge you to avail yourselves of a means at once so easy and efficacious to pay off the debts which you have contracted towards God by your sins.—Be charitable towards the poor as much as in you lies.—If you have much, give much.—If you have little, still give with a cheerful heart of the little you possess ; for alms-giving delivers us from all sin.”

(Here follow various injunctions as to the particular days in Lent

when it shall be lawful or not for believers to eat fish, eggs, butter and fat, and also how many times the *Pater* and *Ave-Maria* are to be repeated by those persons who avail themselves of the exemptions in regard to fasting granted by the Archbishop).

“ Given at Mechelin under our hand and seal and with the counter-signature of our Secretary, the 19th January, 1842.

ENGELBERT, *Card. Arch. of Mechelin.*

A. GENNERE, *Secretary.*

Let me now ask you, my hearers, what do you think of the document I have just read? Do you recognize Christianity in it? Here we have an Archbishop, a Primate of a whole popish kingdom, a Cardinal of the Holy Roman Church, in a charge published purposely to point out how men can be delivered from sin, who talks only of penances, fasting, alms-giving and long prayers as the means; but does not even in one single sentence allude to the all-sufficient sacrifice of Christ! Is this the Christianity which the Apostles preached and which teaches that *the blood of Christ cleanses from all sins, and that by grace we are saved through faith, and that not of ourselves but that it is the gift of God.* No! you will say:—a system where Christ is so little appreciated, is not the Christianity of the Bible,—it is not the Christianity which has imparted peace, hope and comfort to our desponding souls when the burden of our sins was lying heavily upon us!—Well then!—that spurious Christianity is that of Romanism, as the testimony of one of its most eminent modern dignitaries has plainly shewn you.

3rdly. Your attention was further called in one of the lectures to the idolatry of the Romish system.

I know, that the charge of idolatry is denied by Roman Catholics, and thought harsh and severe by some Protestants;—nevertheless it is not an unfounded one. I will give you one modern proof only, relating to the worship of the Virgin: it is contained in the charge of another prelate of the Roman Church—Cardinal Bonald, Archbishop of Lyons, and published on the 17th November, 1842.

The following are extracts from that charge translated from the French original.

“ *To the Clergy and the Faithful of our diocese, salvation and blessing in our Lord Jesus Christ.*

“ When the Christian religion was born on Calvary out of the blood of Jesus Christ, she came forth into the world with austere countenance and speech. Daughter of the man of sorrows, christianity had received no other inheritance than a crown of thorns, and her hands swayed no other sceptre but the cross. This forbidding appearance, however, would have too much terrified the human heart if the Saviour had not given to his religion from her very cradle a companion whose sweetness would temper her own severity, and whose attractiveness would cause the rigidity of her laws to be forgotten and render her heavy yoke bearable. This faithful companion, my very dear Brethren, was *devotion to the Holy Virgin.* United by the bond of a common origin and a similar vocation these two sisters hand in hand came down together from the holy mount in order to make together the conquest of souls. From that time, wherever the banner of salvation was set up, there also was

the standard of Mary displayed. When Jesus takes possession of a heart, he causes his mother to reign there with him.

"In dictating to the sacerd historians the pages of our holy books, the Spirit of God casts a veil scarcely even transparent over the celestial life of the mother of the Saviour. We love to read in those records, that the unhappy as well as the guilty, always find in Mary a comforter and an advocate ;—that from the abyss of sin as well as from the abyss of tribulation and distress no cry is ever sent up to her throne in vain. The Church therefore was divinely inspired when it called Mary the Comforter of the afflicted. O Mary ! who could deem his cross too burthensome when you are upholding with such sublime magnanimity that of your Son ? When pouring out our sorrows before your beloved image, our souls feel relieved ; when we address you in prayer, we feel strength to endure, and when we bear in mind that you are our mother, and how much our birth unto salvation has cost you, we feel that we have no right to complain of our sufferings, and that our solemn duty is to imitate you. True Catholics in a measure, pray to Jesus no longer but through Mary ;—for them there is no longer a festival without her ; one would say, that apart from her there is no longer any hope for them ;—and the church, far from checking these bursts of filial piety, applauds them !

"It seems that God has remitted to his mother his omnipotence, and that the hands of this pure Virgin can alone dispense to the Jew or to the Gentiles the rays of truth and the waters of grace. And doubtless it is because we have arrived at the evil days in which we live, that the Spirit who will aid the church even to the end of time has revived the trust in Mary, and propagated under a thousand different forms, and under as many diverse denominations the worship of this Queen of Angels.

"Catholic families, let Mary be in the midst of you, as a model in all the situations of life, as the mother of your children, the mistress of your dwelling, the guardian of your hearths. Desolate mothers, press upon your lips the image of the Mother of grief ;—a secret virtue will proceed from it which will console you. Poor sufferers from sickness, turn your dying eyes to the image of the Mother of compassion ;—a ray of hope will escape from her cherished features and will revive resignation and hope in your downcast souls. And you intrepid soldiers, who for the honor of your country will front the fire of the enemy, and the malignant influences of a burning clime, carry on your breast the image of Mary ; it will be a protection to you in the day of peril. Let us all take Mary as the confidante of our sorrows and of our joys. Let our life with its conflicts and griefs be consecrated to her and flow under her maternal protection. May our last sigh be breathed out with the last words of St. Thomas of Canterbury, falling under the iron of his assassins : *To God and to Mary !*"

The above is an extract of what Cardinal Bonald preaches to the Roman Catholics of his Diocese in France.

Let us now see what they preach at Rome with the approbation of the present Pope. It is an extract from a work called "Theological meditations to explain what Mary is," dedicated to his eminence Cardinal Riaro Sforza, Legate of Urbino and Pezaro.

“O men! who desire to know what Mary is, ascend to the point when time commences. There, in the midst of the earthly paradise, learn to know what is her greatness from the mouth of the Creator himself. It is from this moment that earth bows, the heavens humble themselves, and the Saints bend before Mary. Is not Mary depicted by the Holy Spirit in all the Holy Scriptures? Could all those great men illumined by the Holy Spirit, have painted Mary in more brilliant colors?—We cannot count in their number Balaam, the profane prophet of Balac. And nevertheless he is admitted by God to contemplate from afar this elect Virgin,—he is constrained to announce her to all future ages in this manner. A star (said he), a brilliant, lovely, resplendent star, shall come forth out of Jacob to enlighten the universe;—yes, it shall come forth, and from it shall come forth upon the earth that rod destined to strike the guilty nations, and punish their pefidy, their pride, their iniquity. *This STAR IS MARY: This ROD is the only, the Eternal Son born of her.* The privileged conception of Mary is a new prodigy; and the Holy Spirit has willed that this prodigy should be announced to all ages by Mary herself, through the mouth of Solomon. It is thus that he repeats: ‘The Lord possessed me in the beginning of his way, before his divine arm had established the heavens; when there were no depths I was brought forth, and I, victor over sin, immaculate, resplendent, I dwelt ever in his divine bosom, I was his delight, I rejoiced with him in forming every thing above and below, in giving being to nature, in creating the universe!’* Surprised, stupified at the sight, I retire into myself, and I adore profoundly what I can neither fully comprehend nor reveal.—I ADORE MARY.”

Now, my christian friends, after hearing the above extracts, is there a single individual among you who is prepared to say that the Romish church is not fairly chargeable with idolatry? Is it not idolatry to ascribe to a mere creature the attributes and acts of the Creator,—to substitute a woman for God manifested in the flesh,—to adore her,—to give injunctions to carry her *image* on the breast for protection against danger, and to turn the eyes to that *image* at a dying hour, in order to obtain from it resignation and hope?

Romanists, I am aware, are in the habit of replying to charges of this nature, that the Church is not responsible for the opinions of private individuals. This reply, however, will not do in the present instance. What! when *Archbishops, Cardinals, Legates* and *Popes* express or give their sanction to sentiments like those that have been read to you,—are we to understand that they are doing this in opposition to the received and acknowledged tenets of the church? If so, why does the Church not disown these bold innovators and call them to account as she has been always ready enough to do when any one was *really* obnoxious to her; witness the cases of John Huss, Jerome of Prague, Luther and others? If the church did this, then indeed would there be force and truth in the Romanist reply;—but when we see no condemnatory proceedings instituted against those offending individuals;—nay, on the con-

* This no doubt, is in allusion to PROV. VIII. 22, &c. The reader will do well to consult the passage itself, and judge of the propriety of its application to Mary.—A. F. L.

trary, when we see them retained in their eminent stations, and most highly honored by the Roman church,—must we not conclude that they have spoken in entire conformity with her doctrines and tenets,—and that consequently that church is unchanged, and that she is really and truly, now, an idolatrous church even as she was in days gone by?

Your attention was also called in the lectures to the subjects of “the Jesuits” and the “Persecutions practised by the Roman church.” I purposed, had time permitted, to have adduced in reference to the first, several modern facts to prove that the Jesuits are still the same crafty, grasping and unscrupulous Order, holding, as it did at the time of Pascal, that the means is sanctified by the end. In reference to the second subject, I would have mentioned a number of recent instances shewing that Popery is the same persecuting system it ever was; and that if this feature of the system has been somewhat modified of late, it is not because Romanism has changed its tenets on this point; but simply because external circumstances are preventing it at present from manifesting its persecuting spirit in that open and unrelenting manner it did in times past.

These and other things tending to show that Romanism is altogether unchanged, would I have stated if this meeting had not been already so protracted. As it is, I must close; but I cannot do so without suggesting two or three practical lessons which the lectures that have been delivered are well calculated to teach us.

The 1st is *gratitude for the privileges we enjoy*. We should feel grateful that by the blessed Reformation we have been delivered from the fearful bondage of superstition in which our forefathers were kept, and in which so many millions of our fellow-men are still detained. We should feel grateful that we possess, every one in his own tongue, the Oracles of God, and that we are permitted to worship our Creator according to the dictates of consciences enlightened and regulated by his own Word. We should feel grateful that we have now free access to the Eternal through *the one Mediator between God and men, the man Jesus Christ who gave himself a ransom for all, and whose name is the only name under heaven given among men whereby we must be saved*.

But, my hearers, let us bear in mind that a feeling of gratitude for these unspeakable gifts will not suffice, but that it must lead to corresponding life and actions; for our Lord has said, *that unto whomsoever much is given of him shall be much required*. We possess the Bible:—Well then! let us set a high value upon it, and prize it even as the royal Psalmist did when he said: *how sweet are thy words unto my taste! Yea sweeter than honey to my mouth*. Let us peruse it daily,—make it the rule of our conduct, and walk by its light. Else, of what use is that great boon to us? It will, if disregarded, only aggravate our condemnation;—and better, far better would it be for us that we never had possessed it, than having received it, to neglect it. Let us further exert ourselves to send the blessed word of truth to all nations, that they likewise, by it, may be enlightened, vivified and comforted.

For he who hath, and will not give
That light of life to all that live,
Himself shall lose the way.

We know the doctrine of salvation by free grace,—that doctrine so full of comfort, so soothing to the convinced sinner! But what does this knowledge avail us, if it do not lead us to Christ that we may be saved by him from the guilt and from the power of sin? What does this knowledge avail us, if the consideration of Christ's unspeakable mercy do not move our hearts to love him in return, and if it do not prompt us to a more cheerful and perfect obedience to his commandments than that which is yielded by Roman Catholics actuated merely by self-righteous motives?

A 2nd lesson which we should learn from these lectures,—is *the necessity of prayer for the conversion of Roman Catholics to evangelical truth*. I fear this duty is neglected by many, but why this? We pray for the Heathen,—why should we not do the same for Romanists? I apprehend that the reason of this comparative remissness in Protestants is owing to their being apt to confound the people with the priests;—and as they see the latter opposing the truth so bitterly, although from *their* having access to the Scriptures better things might be expected from them,—a feeling of indignation towards the whole Romanist body, rather than one of commiseration, is apt to take possession of the heart. This, however, is not right:—it should ever be remembered that the masses of Roman Catholics are only led by the priests who keep them in servile obedience to their dictates. These masses therefore are more to be pitied than condemned; and for them we should pray fervently, that they may be delivered from their bondage, and that *the truth may make them free*. And even for the priests, we should pray with equal fervor, though their hostility to the pure gospel be so much the more inexcusable; for we must never forget whose disciples we are, and how our great Master acted towards the members of that priesthood who, in the days of his flesh, opposed him and his doctrine so virulently:—he wept over their city, and prayed for those inveterate enemies on the very cross to which they had nailed him!—Let us act in the same spirit,—let us be of the same mind with our compassionate Lord, and let not a day pass without offering our supplications to the Author of all good, for the conversion of Roman Catholics—priests and people, beseeching him to put forth his power to destroy that anti-christian system to which they are wedded, and whose subversion we desire.

Lastly,—My Christian friends, *be united among yourselves, if you wish indeed to convince Romanists that the truth is with you*. The want of union among evangelical Christians has ever been one of the greatest stumbling-blocks in the eyes of Roman Catholics:—not that it actually exists to the degree they are apt to represent; for although differing on some minor points, do we not all hold Christ the Head? Do we not all hold the same cardinal doctrines of salvation as revealed in the Holy Scriptures? With all this, it cannot be denied that the spirit displayed between the various Protestant denominations has often been sectarian and utterly unbecoming our profession. We have laid far too much stress, one on being of Paul,—another on being of Apollos,—a third on being of Cephas;—whilst our chief aim should have been by *loving one another, to have all men know that we are the disciples of Christ*. O! let this unhappy spirit now cease,—let us show, that,

though we do not hold *uniformity* to be an essential part of Christianity, we maintain that *unity* is. Be it therefore our most anxious care in future to cultivate that affectionate regard for our fellow-christians, and readiness to co-operate with each other in the work of Christ which will show that we are one heart and one soul—one army of the living God although belonging to different divisions of that army. Such a conduct would deprive Romanism of its strongest objection to Protestantism, and nothing would create greater dismay among the upholders of the former than to discover at last that those variations among Protestants which they think so fatal to us, are found to be consistent with brotherly regard and steady co-operation. Indeed, it is my firm conviction, that if Romanists are ever to be reclaimed to a better faith, this stumbling-block must first be removed. Then, when they find that we have the *real* unity, and they have retained only the *shadow*, they may be disposed to join us in the good warfare we carry on in the world against error and sin. Yes! it is only when the Lord's people are thus one in heart, that the world, whether popish, pagan or infidel, will be converted unto God, and that the kingdom of the Redeemer will be established on earth in righteousness and truth. *I pray that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*—John xvii. 21.



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